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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: The healing power of God, through Christ, is now doing its perfect work in me, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: God's all-providing substance is now coming into manifestation, and I am divinely prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY 6, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

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VOLUME 104 MAY, 1946 NUMBER 5

Health and Prosperity

WHY AFFIRM PERFECTION?

CHARLES FILLMORE

THOSE UNFAMILIAR with the fundamentals of Christian metaphysics are often puzzled over the affirmations of perfection in our prayers nd treatments. We have a reason for this in the vorkings of the metaphysical law. Mind ideals are erfect when divinely conceived.

Time and its limitations pertain to a secondary novement of creative mind; allowable but more or ess obstructive to the consummation of the original dea. Time opens the door to thousands of lazy ways f doing things. Time says, "Why hurry, when I am nlimited?" Primitive man had plenty of time, so e plowed with a sharpened stick; modern man was n a hurry and he invented the gang plow. If you egin an allotted task with the idea that it will re- uire a definite time to complete, events will shape hemselves so as to fit the time limits, while if you

determine to take advantage of every opportunity to get on with the work time will be shortened to correspond with your alert mind. The author of the proverb "Time and tide wait for no man," doubtless thought that he was recording an axiom that would be true throughout the ages, but he did not count on the inventive genius of man who challenges nature at every turn. The old standards of nature may suffice for slow-going people but when scientists tell us that there is atomic energy latent in a nickle sufficient to make the Colorado River at Boulder Dam flow upstream for two weeks, we want to get busy showing the whole world that man is master of nature and the remnant of his slow-moving ideas. The poet gets melancholy pleasure in "looking on the happy autumn fields and thinking of the days that are no more," but science agrees with Jesus who proclaimed in the face of seedtime and harvest that the fields "are white already unto harvest." He had "meat to eat ye know not" right out of the omnipresent substances, which science says will eventually be the source of all our food. Jesus knew how to put producing ideas together in this "white . . . harvest" and reap sufficient food to feed a hungry multitude on two occasions.

If an Einstein can estimate mathematically that the component parts of the atom may be so arranged that they will be forced out of their regular orbits and thereby gain speed beyond human comprehension, he has proposed a method by which matter may be transformed through motion into a finer element, which we call mind substance. Matter is not destroyed but restored to that in which it

emotely originated and upon which it actually kists, which is mind.

The mind of God manifest in man has power to ve impetus to the ideas upon which all matter is ased and transform them through radiation into ght. In this way we can understand how the end coming to the material phase of the world and yet othing be destroyed. This consciousness of the ansformation of matter into light will be to those nly who go forward in the progressive unfoldment their minds from the physical to the spiritual.

It is the conclusion of many scientists that the ma- rial universe is disintegrating and that the physical orld will finally come to an end. As Isaiah ophesied, "all the host of heaven shall be dis- olved." Shakespeare saw the end of materiality in The Tempest:"

"The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

Poets and prophets see ideally and thus omit the straining element of time. They also interpret the arious and slow changes that take place from matter mind as the work of a creator that is angry with is people and is wreaking his vengeance upon them. aiah saw this disintegration of matter and its peo- le and interpreted it as the result of Jehovah's irse. But he also gives hope to the worshipers. Say to them that are of a fearful heart, Be strong, ar not: behold, your God will come *with* venge- nce, *with* the recompense of God; he will come and ve you."

Wise prophets do not put time limits upon the prophecies. When Jesus was asked when the thing He talked about would come to pass He replied th only God knew. Yet amateur seers are constant getting trapped by the date delusion with respe to the end of the world, to the consternation colonies of followers, who accept their computatio from Scripture as dates fixed by the finger of Go The universe may be disintegrating, as physicis claim, but it is taking its time in doing it. If the tim and work involved in creating this earth is an ind cator of its endurance God is not going to destroy for a billion years or so.

From a human point of view it is easy to imagi God as angry with the wicked and bent on destro ing them, but this is the conclusion of mortality. Th human race on this planet is just emerging out savagery, and in the sight of God are yet as ch dren in a kindergarten. But few of the billions kno that we build our mind and body by the thoughts v think and the words we utter. This transformi power is being used by everyone and they know not. Yet the understanding of this creative law mu be imparted to every man, woman, and child t world round. This is our work and must be carri forward by men as they are inspired from withi We are cocreators with God in making ourselv and our neighbors.

Everywhere the call is going forth for more ligion for the people in all parts of the world, for the inculcation of those high thoughts and a which religion stands for. Yet how few respond the call, although it is freely admitted that it

nperative if the human family is to progress chari-ble institutions with a much lower objective are eely supported, but the greatest need of all, an nderstanding and spread of the knowledge of God d His laws, is left to the clergy, and they plead overty.

That the people are self-willed and indifferent is valid excuse, but the lack of means is not. If any rson is willing to do the work of God the means r his or her support will always be provided. The ligion that teaches God's law should also teach nancial support for his workers and how it is dem-nstrated. We sing, "My Father is rich in houses and nds." Then is it reasonable that He shares more nerously with sinners than with the righteous? he religion that teaches or admits such a doctrine away "off its beam."

The fact is that we get paid for our work ac-rding to our understanding and application of the vine law of supply and support.

Poverty is a sin, failure to measure up to God's bulence. Find out how God works and work with im. "My Father worketh even until now, and I ork," said Jesus. He appointed His helpers and sured them of their wages. That He lived in the nsciousness of the omnipresence of that supply is idenced by the immediate response that often fol-wed His command.

So we should not defer our prosperity but fear-ssly affirm its presence, and the laws of Spirit will owd the omnipresent electrons and protons into ur mind and affairs and our finances will respond romptly.

Freedom

HELEN CLARKE

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

WHAT WAS HIS BURDEN?

Hatred from the established order. Indifference from the many whom H had healed, to whom He had given His messag whom He loved.

Desertion by His apostles; betrayal by one o them.

The enduring of every physical indignity an suffering man could devise, ending in the mo shameful physical death man could devise.

And yet He said: "My burden is light."

What great light enabled Him to speak thos words with truth?

How could He offer "rest" and a "light burden"

Certainly not by controlling immediate event He did not even wish to control the immediate even touching Himself.

The paradoxical truth that Jesus knew and th He wanted us to understand is that there is a sta of consciousness that is capable of dissolving t element of tragedy or suffering out of any ever leaving only life; that man's state of consciousne makes events what they are—events do not contr

r determine the state of man's consciousness.

Obviously there are a number of physical experiences, happenings, common to all mankind. Any f them may come to any man. There is no escape rom physical events as long as we have a physical ody. But the result and significance of any event es not in the event itself but within the consciousess of the one experiencing it.

The same "event" may occur to two different ien. But its quality, its soul, its color, its value, its ieaning, its result, are bestowed upon it by the one xperiencing it. They are not inherent in the event, hich is colorless, valueless, which contains neither ragedy nor joy before man gives it its color by his eaction to it or his action upon it.

We have been taught for so many ages that some vents are desirable and some undesirable that we are errifically conditioned. It is difficult for us to grasp ie idea that events are in and of themselves without olor or value until we give them color or value. It much more difficult for us to act upon this idea. is hard to realize that the event itself stands naked nd unadorned as merely one of many happenings iat are possible to man on this plane of living.

On this happening we act or to it we react hether we will or no. In us and in us alone lies the good" or the "bad," not in the event, which is deoid of power. The power is in the heart and mind f the individual.

I had two friends, one of whom I shall call Mary now, the other Frances Black. Each had a large ovely home, a husband with a top-bracket salary. Mary had a daughter, Jane, in college; Frances a son,

Tom, who worked in his father's office. Mary was happy and loving and thankful; Frances was eager for more wealth, more excitement, more prestige. The identically same "event" hit both families. The event happened to be the depression. Both husbands lost their remunerative jobs and were forced to take work paying very small wages. The two families moved into tiny modest cottages, without servants, luxuries, prestige. It was a stark, cold event.

Mary however was still happy and loving and thankful for the cottage. Jane left college and, before trying for a job herself, helped her mother to get set in the new environment. The little house rang with laughter and bright ideas (which cost nothing). They bought inexpensive simple furnishings with part of the money from the sale of their former luxuries. Bright cretons, comfortable chairs, couches, chummy, friendly tables. They scrubbed and painted. They "arranged furniture," struggling amid much mirth for "the perfect effect." They acquired a washing machine and a sewing machine and a little mongrel dog. There were so many interesting things to do, and they found that they learned amazingly quickly. They studied cookbooks and produced marvelous concoctions for Mr. Snow's benefit. Their gaiety and affection, their pride in their uncovered cleverness, drew them closer together than ever. Mr. Snow's weariness when he returned at night, any discouragement he may have felt, evaporated before the gentle understanding and nonchalant courage that met him at the gate in the form of the mongrel pup, that shone from the (ofttimes pretty tired) eyes of Mary and Jane, that welcomed him

from every cranny of his cheery little home. What could he do but smile and welcome the surge of courage and steadiness and purpose that flowed into him, that put the sparkle back into his eyes and the lift to his shoulders? Before long, depression or no depression, that smile and courage landed him in a good job again. Jane went back to college. Mary loved the little cottage so much that she refused point-blank to move from it. A girl, part-time perhaps, to help with the heavier work, but move—no! Not with the garden coming along so fine! The old luxurious life seemed a bit boring compared with her new-found exultation in the powers she had discovered within herself. She was really having a picnic just living!

How different it was with Frances, who had a very similar little cottage. I'll make the telling brief because it is not happy. For Frances was thoroughly disgusted with the whole world. She refused to sell many of her luxurious house furnishings, because she "just couldn't get along without them." They looked out of place in the cottage, which was crowded with useless misfits of all sorts. Frances crawled dismally about her new domain, helpless and querulous. Tom couldn't find himself another job and mooned about the house until he was so tired of listening to his mother's complaints that he wandered off to the nearest poolroom. The little house grew more down at the heels and sad, and even dirty. Frances began to have physical ailments. Her husband was met at night with a flood of wails and a tasteless dinner, presided over by a listless wife the only theme of whose conversation was "I should think you could

do something, Fred, to get us out of the mess you've landed us in!" Tom was seldom home now; he appeared to be making some money from his contacts at the poolroom, but none of it was turned in at home. Mr. Black became more and more careless of his appearance and more generally hopeless. Which was the state of affairs the last I heard from Frances. I tremble to think what has happened to her since.

It is plain to be seen how Mary and Frances by the manner of their meeting the present controlled, each in her own way, the future events.

The "event" was precisely the same for both families. There it was. It happened. In one case it was acted on by one type of consciousness. In the other case it was reacted to by a different type of consciousness. The event itself was correspondingly colored, with inevitable results.

The one thing we all desire is happiness.

Which was happier, Mary or Frances?

The happiness did not lie in the circumstances, which were identical in the two cases. All about us we see things happening, and we see men giving these happenings their meaning and thus creating future happenings.

Happiness can never result from an unconscious pursuit of what we may consider "desirable" events. It lies in freedom from the tyranny of events. It lies in controlling the meaning and color of the present inevitable event and thus controlling its result, the future event. Happiness lies in no event. It is a light shining out from each of us to the extent to which we are capable of letting it shine, a light before which any event bows.

Jesus was crucified.

Was this a tragedy of failure?

Was it a magnificent triumph?

The "event" was naked. Its color and significance lay in the heart of Him.

You and I may be crucified. Whether it spells failure or triumph lies not in the event but in your heart and in mine.

These are not just words! It is actually so! It is the clear bright glow of the Being in which we all consciously or unconsciously live and exist, the power that Jesus wanted us to realize and to touch. It is a manner of viewing events completely different from the commonly accepted manner of endowing them, in and of themselves, with desirability or undesirability.

There is a source of spiritual strength that cannot be tapped as long as one carries a load of personal woe. This load must be put down before one can contact this strength. A state of happiness is so fundamentally man's natural state that when he approaches living with a weight of personal woe it becomes automatically impossible for him to touch or feel strength, power, and joy.

Anyone, you, I, can put this load down temporarily at least. Anyone can say to himself: "My woe is dreadful, insurmountable, and intolerable, but for all that I will put it away from me for a moment in order to get the strength to endure it. I will not pray for anything; I will only be very quiet and I will listen. I will walk empty and clean into my own heart, and I will listen to the stillness of God!"

The miracle (miracle, because we do not quite

understand it) is that when one returns to pick up one's woe it has been dissolved. It has been transmuted into life, into only a part of living.

The catch is that it is a difficult thing to put down one's grief, because we are so conditioned to the idea that there is virtue in clinging to it. We have a feeling that we are being callous, even heartless, if we refuse to accept what we call adversity *as* adversity and meet it simply as living. Our only punishment for this falseness is our own suffering. We must realize that there is no virtue in suffering, only unawareness of God.

The moment we reject adversity as such and step into awareness of God we are living instead of suffering. This is true no matter what the circumstances. The only circumstances that can possibly descend upon us are those involved in living, and as regards these we are armored by God. But we must accept the armor, and that is very difficult to do. There lies the struggle, the struggle to let go, to put down, to wash oneself clean, to step empty and receptive into God. It is not easy, and no one can do it for another. Each must take the step himself into that other state of consciousness. Jesus showed the way. He endured the ultimate; and what did He say? "Come unto me . . . my burden is light." "Peace I leave with you."

There is the very heart of the matter: to welcome the present because it is the inevitable result of past feeling and acting, to be courteous to it. We invited it or it could not have come. Then no matter how drab or tragic this present may try to appear, act upon it, transmute it into joy, God's joy, which is

always accessible to us because it lies within us! Jesus deliberately took upon Himself the blind past feeling and acting of mankind, trying to show its result: the cross. His magnificent triumph over the cross enabled Him to say with truth: "These things I have spoken unto you, that my joy may be in you." "Let not your heart be troubled, neither let it be fearful."

To go far one must begin near.

The first step surely for each person to take is to learn to look small everyday happenings squarely in the face, to state to himself the actual undramatized fact, the fact unadorned by any personal reaction, and then to learn the difficult lesson of holding the happening itself as without meaning in and of itself while he decides what meaning and color he will give to it, the lesson of imposing upon happenings the significance he decides to impose instead of permitting them to force an arbitrary and false significance upon him. When we have managed to do this with respect to small events, we may be startled at the tendency of the physical event itself to fall in line.

The baby breaks a favorite dish. Stop right there quickly and stare at the bare fact, which is merely: The baby broke a dish. What is the expression on your face? How do you "take" this occurrence? What do you make of it? What do you allow it to make of you? Think about it quietly and intensely. Can you not feel stirring within you the knowledge that you have the power to make of this event whatever you will?

You lose your money and position, this is the

broken dish magnified. It is fundamentally the same event. What do you think and do about it? What do you permit it to do to you? Do you serve the event or does the event serve you? Do you react to it, or act upon it? You have the power to do either.

Your friend, your brother, fails you. What do you make of this event? Are you embittered, or do you dissolve the very happening itself by understanding and affection? You have the power to wash yourself clean, clear of it, and to stand erect, acting spontaneously out from God and from spiritual law, changing the significance of the event into that which you determine it shall be. If you achieve this triumph, you may be surprised at its effect upon your brother; at the apparently magic way in which the very event itself appears to bow before this law. Or nothing may happen. Brother may continue to double-cross you. We are tremendously inhibited by ages and ages of conditioning, and it cannot be swept away in a moment. But this is certain. The moment you decide to take control of the coloring of the event of your brother's action and to paint it with affection and understanding, that very second, instantly, like a flash of lightening, you yourself will be free from the poison that the arbitrarily colored event is struggling to put in your heart. The event is powerless, for it has no meaning except that which you give it.

From what we call "trivial" happenings to what we call "large" events we have the power to advance triumphantly. The power is God. Lucky are those of us who are so fortunate as to have met and known people who live in the presence of this powe

and who quietly determine the significance of anything that can possibly happen to them on this plane of living. Such people glow with inspiration to all the world. They seem to impart great courage, but what they impart lies far beyond "courage," because it is the sure knowledge that there is nothing to be afraid of.

But to go far one must begin near.

In our own small everyday life each small event can shine or be drab or be black, as *we* decide.

When the bulk of us have learned to control the meaning of small happenings, this control is bound to spread like the ripples from a pebble tossed into water. Can you not see what a different place our world will be?

Seed for the Springtime

Grace Noll Crowell

My heart was heavy with its load of care:
The war, its grief, a family's growing need
I quit my task and walked out where the air
Was clean and sweet to cull my garden's seed.
Seed for the springtime! Hope is in the sound,
And gladness lifts through every lilting word!
I gathered the shaken seed from stem and ground,
And clear and high was the bird song that I heard:
"I will not leave you comfortless"; this pod,
Dark as it seems, will some day blaze with light.
"Except a grain of wheat fall to the sod":
Here is the golden cosmos, here the white:
Seed for the springtime, seed for a new dawn,
That life and love and beauty may go on.

The Impossible Is Always Happening

SHELDON SHEPARD

As I stood at the door of the War Memorial Opera House in San Francisco from 3:45 to 4:25 Wednesday afternoon, April 25, 1945, I kept saying to myself: "This is impossible. I am seeing the impossible take place before my very eyes."

For I was watching the second man in power and importance of nearly every country in the world come up those steps, each with a staff of other outstanding leaders of his people. These were men whose business was the foreign affairs of their countries, and whose nations were engaged in a war whose climactic events demanded the attention of every one of them. Yet here they were, from every corner of the globe, having traveled across the mountains and oceans and plains, prepared to spend weeks in business that had nothing to do with the carrying on of the war. Here, during the war, they were come together to establish a charter for future peace. There was Smuts of South Africa, Padilla of Mexico, King of Canada, Soong of China, Eden, Stettinius, and Molotov—and the host of others. My heart leaped at the tremendous accomplishment of this march up those steps in San Francisco.

The United Nations conference was a dream coming true; it was the impossible taking place. I had so much in it of this quality that never for one minute, being in close contact with the sessions, press conferences, and individuals, did I have an

doubt of its success. When surface storms blew across the headlines of newspapers, I felt that the current of the impossible coming true swept steadily on. When negative ideas seemed for a day to gain sway, I knew that the dreams and hopes that had brought about the gathering would produce its proper fruitage. As this is written no one can prophesy on the basis of probabilities, material forces, and the available evidence what will be the result of the conference. But by the time the reader's eyes scan these lines, we shall know—and I stake my reputation as a prophet on the conviction that the unseen is working to set the castle of human dreams on a foundation firmer than the clouds of reverie.

As I sat in those opening sessions and heard the heads of delegations voice the aspirations and purposes of their peoples, I sensed a good deal of the spirit of Livingston as he pleaded with his home boards to grasp the opportunities he saw for his missionary work. He had presented to the board the plan and the dream; he pictured the need; he talked of relieving suffering and building a civilization. The board congratulated him on his beautiful idea. They said it was a grand thought, but it was impossible.

"Impossible?" shouted Livingston. "Is that all? Then in God's name, let's do it!"

It seemed to me I could feel this same spirit stirring through the opera house. These men were not daydreamers. All of them had endured years of the struggle and disillusion of diplomacy, conflict, war. They knew the task of forming a world organization to extend justice and preserve peace

was difficult, perhaps from many practical standpoints impossible. Recognition of countless obstacles was evident in their speeches, in the reaching of their hearts for its realization.

But they seemed to believe that there was no obstacle except that the job was difficult if not impossible. So in their determination, in their dedication, in their hope, they seemed to be saying: "Impossible? Is that all? Then in God's name, let's do it!"

That is why I was, and am, so confident that there can be no failure of their purposes.

Commander Stassen sounded that victorious challenge in what was really the keynote of the conference, his talk at the memorial service for President Roosevelt on the Monday evening before the conference opened. Commander Stassen was a member of the United States delegation, and his address was released to the press in advance by the American State Department. So it was really the clarion call of the United States to the world. He said:

> There are those who scoff that it is impossible for forty-six diverse countries to agree and that the conference will either fail or its results will rapidly disintegrate. To those scoffers I would like to say, Do not speak of what cannot be done to the men of the armed forces. I do not underestimate the difficulties confronting the United Nations as they seek to build a lasting peace, but I do say that none of them are greater than the obstacles that have been overcome by the heroic men on the fighting fronts to win the victories of this war.
>
> Let us not forget that throughout history real progress has always been made because some men have done what other men said could not be done. They said Stalingrad could not stand. They said Leningrad could not hold. They

said Guadalcanal could not be taken. They said we could not successfully land on fortified shores protected by land-based planes. They said the Rhine could not be crossed!

Evolution is the constant appearance of that which could not appear if material, objective forces were the determining factor. The fullness of the future cannot be revealed in the past. Progress consists in doing that which has not been done before.

When one's interpretation of the future is limited to the probability of materialistic appearances, one misses that which is sure to be. Only when the interpreter knows the fruiting power of dreams can he begin to chart the path of tomorrow. Before there was life, the appearance of life was, by every principle of judgment that could have been mustered by an observer, impossible. When all life consisted in plants with roots piercing the soil or immersed in water, the appearance of life that moved on the earth and flew through the air was impossible. When early man first began to form sounds into words, Shakespeare was impossible, and the page upon which these words are printed. The impossible is always happening.

In the Moffatt translation of Philippians Paul speaks of "God's peace, that surpasses all our dreams." That's it! God's peace, the universal purpose, the infinite plan surpassing all our dreams.

He sees most clearly who is not blinded by the dust flying from the wheels of material forces. He hears best whose ears are not deafened by the roar of machinery and guns. Something unseen teaches the seed its impossible way to the light, and no man knows how a tree lifts water and sustenance to

branches playing with the sky. Something unseen gives faith power over discouraging situations and makes hope the blueprint for the structure that is to appear before men's eyes.

The march of man, going on in spite of many a slip, evidently points in the direction of progress. Indomitable purpose, the willingness to pick up the broken thread of life in stricken countries, hope whose home is forever in the human breast—these are the sources of that which shall be.

All this is the dreaming and the driving of that which is unseen, that which produces all that is seen. It is the infinite longing for beauty and loveliness and happiness and perfection. It is the music of the stars, making harmony for our soul. It is the universal Presence, always on our side when we dare the impossible in goodness, in kindness, in growth.

Here is an event, recorded in army files, reported in papers and dramatized on a national news program, that should be sufficient to set every eye to scanning the horizon for new possibilities. A soldier, totally blind, was sent from hospital to hospital, staff to staff, through examination after examination, always coming out with the same verdict: he would never see again. At the last hospital, hope all gone, the boy was visiting in his room with his sweetheart, while his mother in the office talked with the physician, who had all the records and reports. He was saying to her, "No, I am sorry, I can give you no hope; your son will never be able to see."

The soldier had told his sweetheart that he knew she was beautiful because her voice was so lovely. And as his mother was receiving from the doctor his

final sentence to permanent blindness the boy was saying to the girl: "Why, you *are* beautiful. I knew you were. Your eyes are so blue, and what a pretty shade in that dress." He was seeing, not dimly, not slowly, but suddenly, fully, and completely. Something within had given the lie to all verdicts based on material evidence and had done that which, judging from the appearance of objective conditions, could not be done.

The impossible happens so often that all circumstances should serve merely to remind us of the power that is supreme, the inner pattern and purpose. We should live constantly in the thrilling expectation that at any time the unexpected good may break forth. No blessing should seem too good to be true. The future is better than a material interpretation of life can chart it. Heaven awaits our entrance, and the gate is our own understanding that the essence of the future is not in what we see but in what we believe. Tomorrow is not made of the bricks and stones on hand, but of plans in our mind and dreams in our heart.

Protecting the Bloom

Roses
Defend their blooms
With guarding thorns;
So too each mind has thoughts
To rely on, that the soul
May blossom.

—*Anne Phillips Hattan*

Streamlined Living

LOP OFF REGRET: INCREASE POWER

KATHRYN SANDERS RIEDER

WHEN DESIGNERS set to work streamlining trains they discovered an interesting thing. Insufficient attempt had been made to lighten the weight of the trains and equipment. Whenever more strength had been needed more weight was added also, so that in reinforcing for strength there had usually been an addition to the load the train must pull.

Designers knew that it was essential in streamlining to reduce weight. So in designing they planned for the same or greater strength but substituted light and high-strength alloys for the heavy materials previously used. This important innovation resulted in about fifty per cent reduction in the weight, which meant an enormous saving of power. Greater speed, reduced costs, and greater efficiency were attained by thus lightening the load.

We too are carrying loads that hold us back unnecessarily, and none of them retards us more than regret. People can find many things to regret: wealth, beauty, opportunity, lack of education. In short, they come to regret that life is not different. Yet we must lose regret if we are ever to live well. We need all our precious thought power concentrated on seeing and using our present opportunities.

How many times we repeat the Lord's Prayer saying, "Forgive us our debts"! How many church

members celebrate communion or make confession to their priest. Do we really believe that past mistakes are forgiven, as we ask? We hear the words promising forgiveness for all who intend to live a new life henceforth. Do we believe that these prayers are answered?

If we do, we should rejoice in the cleansing renewal we were meant to experience, with all the sorrows and mistakes of yesterday washed away. Where then is there room for regret? God no longer remembers the past sorrows, failures, lacks. They are cleansed from us, and we are made ready to use the riches of this day.

Jesus was concerned about the lightening of our load, for He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We must free ourselves of regret even when hard things come. A talented actress, whose son was killed in combat, thought at first that she could never go on living. But she looked around her and found herself in helping others.

"I have found that it is possible to begin again even after so great a loss as that of a son," she said at the end of a successful bond drive and camp and hospital tour. She refused to live with regret, choosing instead a life of helpfulness to others as a means of going on worthily.

We must lop off regret if we are to learn from living. Experience can teach us deep true meanings, wisdom, and new sympathy for others. It is good to

know that we may learn from living; but this blessing is always lost to those who cling to regret.

Certainly J. Robert Atkinson, who lost his sight at twenty-five, never stopped for regret. He was too busy finding a way to help himself and then others. He learned Braille only to discover what a small amount of literature was available in it. Seeking to fill this need he interested friends and founded the Braille Institute of America to publish books and magazines for the blind.

The Institute, a nonprofit organization, today has its departments of social welfare, home teaching, business guidance, and printing. It develops appliances for the blind and has accomplished not only its original aim but also the later one of giving employment to hundreds who are blind.

Streamline your work by refusing to nurse any regrets about it. We know that we can, if we choose, take pride in doing our work well. By giving it our full personal attention we dignify the humblest of tasks. It may not make us love all of it, but it can show us the part lopping off regret plays in our overall success in our work.

If we practice acting promptly we can finish before we remember to dislike the chore. In time it becomes merely something to be done, and we have no feelings whatever about it. Later we may even like it; at least we shall have subordinated it, put it in a place where it is no longer able to annoy us.

Lopping off regret that things are not different enables us to adjust quickly to new conditions. One of the things that makes life interesting is that it is never quite the same, the unexpected being one of

the things we can expect. Since life is change, we shall always need resiliency in adjusting our thinking and acting to new situations.

Man is capable of almost endless adjustment to new conditions. This has been demonstrated in war. Men living for the first time in frigid northern climates, in steaming jungles, in submarines under the sea, in planes hurtling through space at great heights have been amazed at their own adaptability. It has not been easy, but those who have lightened their load by refusing place to their regrets have adjusted themselves most easily and have emerged stronger from the experience. Adjustment to new conditions in civilian life has shown the same to be true.

Only by losing our regrets do we learn to live in the present. Often we linger in reverie on what happened last week or last year. We can only improve the quality of our living by improving the quality of our thoughts. It is from the present that we draw the most. The present is the fertile soil in which we need to plant all the good we can. There is no time to live in the past or the future. Both serve their purpose, but we should not try to live in them.

As we lose our regrets we are reminded that this moment is life quite as much as any moment to come will be. We need to forget the wonderful day when our ship will come in and begin sending it out. This attitude gives us new vitality and new awareness, no matter what we are engaged in doing.

One woman decided to live in the present, refusing place to past regrets when the doctor told her she had but a short time to live. She began to

plant flowers and beautify the yard. The years passed serenely. The yard became the beauty spot of the town, the woman did not die. Her health improved. She worked long hours in the sunshine, watching the tender shoots push up through the moist soil, watching the lilies grow tall and open their white chalices to spill heady perfume to attract the busy, fat, bumblebee. She seemed to draw strength from her way of life.

Many have learned the truth expressed in the poem "This Day Is Mine," by Harriet Ware:

Today I will drink deep of beauty and of peace
From golden sunrise until starlight comes.
I will forget the searing failures of the past
And will shut out all fear of that which lies ahead.
This day I will be conscious of my heritage!
I am a child of Him who made the sun,
I am the child of Him who made the stars,
And so I sing with birds
And breathe the perfume of the flowers.
This day is mine, this day is mine,
And I will live it in an ecstasy of joy.

We progress as we lop off regret and begin expecting good changes. The years bring changing values and changing opportunities for our use. These come not as large vague invitations but as small concrete problems to be worked out.

It was Jesus' way to devote His attention to these problems of everyday living with full concentration. They did not seem trivial to Him but the very stuff of life itself. He solved them as a means of mastering greater problems.

He did not tell the five thousand that they should rise above hunger; He fed them. We likewise are

expected not to resign ourselves to conditions that need changing. We are expected to do what we can to help find a solution. Many things are up to us, perfectly simple acts that demand being done by us, that we need to do.

In an aircraft plant a girl worker, who wore aluminum roll curlers, tried to solve a daily problem. She had trouble with the wrinkling of the fabric she stretched on the wing frames. She decided that a huge hair curler to clamp down the end of the fabric might make the stretching easier. The company found that indeed it would and gladly paid her for the suggestion. It speeded up production.

A Negro minister tired of the talk about juvenile delinquincy set out to do what he could alone. With no one to help him, every day he checked poolrooms, beer parlors, bowling alleys, and motion-picture theaters. Negro youths found in these places he escorted back to school. Or he did whatever was needed. He became such an aid in this way that the city officials commended his very practical assistance both to the young people and to the town.

Serenity comes to those who lose their regrets, and it is in times of crisis that this is most cherished. On the wall of a seventeenth-century English church there is this inscription: "In the year 1635 when all things sacred were throughout ye nation either demolished or profaned, Sir Robert Shirley, Baronet, founded this church, whose praise it is to have done the best things in the worst times, and hoped them in the most calamitous." We too ought to go forth to do the best things in the worst times.

Streamlining increases power in lives and in

machines. We need to distinguish between the amount of energy used and the amount of work done. Professor Walter Pitkin says: "Energy is the total working potential in a given thing or person" while power is the rate at which work is done under given conditions.

We know that potentially we have great possibilities. But so much of the energy we spend never results in power. Perhaps we do not mean to dissipate our energy in worthless or time-killing pursuits, but we allow it to happen. Emerson said that life presents its offerings to us on these terms: "What will you have? quoth God: pay for it and take it."

We see at once that to do good work we must learn to use our energies to the best purpose. This brings us back to that first principle, the discipling of our thoughts; for our thoughts select the acts that follow them. We need to select acts that are progressively better. Having seen what should be done, can we control ourselves well enough to carry out the indicated course of action? If we can, we are well educated, whatever the number of years we spent in a schoolroom. If not, we need to seek a strengthening of our will.

We can increase our power by seeing life as something more than an experience to be taken lightly. Some take the attitude that it is useless to think seriously, that the shallows of life go deep enough.

Our service men and women who have lived most fully in recent years do not think life is something to be laughed off. Many of them see the price being paid for thoughtlessness. What do they think makes

life worth while? Money? Comfort? The men and women on the battle fronts over the world tell us that beyond the physical battles to be fought are the battles on the spiritual front. They see evidence of a spiritual sickness within man that cries out for healing. They think that when this need is more perfectly met, slavery, oppression, and such evils can be washed from the world. They think that only man's concern that the good be more widespread can justify the sacrifices they and their fallen buddies have been asked to make. It begins with the individual effort, building from the bottom. It can never be imposed from the top unless the hearts of enough men are ready.

We gain in power when we take the world view. As we add to tolerance and good will where we can, we streamline our own living. As we lose our regrets and increase our power we see better how to choose proper channels for service. For the person who has streamlined his life knows that God has poured His blessings into this day as much as into any other. He can say: "This day is mine, and I will live it in an ecstasy of joy."

EDITOR'S NOTE—This is the fourth of six articles by Kathryn Sanders Rieder. The fifth will appear in June UNITY.

Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?

—THE PSALMIST

Trials Are But Opportunities

AYRTIA Z. DREW

ONCE DURING a storm of hurricane proportions I watched a noble tree sway and bend before a fierce wind. Every moment it seemed it would be wrenched from the ground or its trunk broken. I watched, fascinated but anxious, as the tree struggled against the wind. Then a friend said: "The roots will hold. The trunk is flexible. For years that tree has been sending its strongest roots toward the southwest to resist the heavy gales that blow periodically from that direction. It is prepared. The roots will hold."

Many times when I have been buffeted by adverse winds, I have thought of that valiant tree, of its flexibility, of the strength and depth of its roots. And I have asked: "Will my roots hold? Do I doubt? Am I 'rooted and grounded' in Truth? Am I sufficiently bulwarked by faith and understanding and courage to meet heroically and victoriously the demands of this day? Am I flexible enough to bend rather than break before the exigencies of the hour? Though I am bowed low, shall I arise gracious and serene, as did the tree?"

Then to fortify myself I recall that through many years the tree had been meeting lesser challenges of its strength, and in meeting them it had been forced to send its roots deeper and deeper into the earth, and when the supreme test came it was ready to withstand the hurricane.

This much I know, and I have proved that through trials my thoughts may be purified, my consciousness cleansed, and I may be lifted into the more rarefied atmosphere of Spirit. I know that little cares, injustices, imprisoning prejudices and petty annoyances—yes, and even lack, heartache, and pain —can be blessings in disguise if they force one into a higher state of consciousness wherein their utter unreality is seen and we prove our dominion over them.

Yes, I believe that trials are but tests of our undestanding, courage, and faith and are opportunities for greater spiritual growth, hence a proof of what we are and what we know. In Hebrews 4:15 Paul writes encouragingly that Jesus was tempted on all points "like as *we are.*"

A child studying mathematics quite naturally expects to find the work more complex as he advances from grade to grade but not necessarily more difficult; for the problems encountered are not beyond his comprehension and solution if the daily routine work in the past has been faithfully done. And just as the competent teacher does not test his pupils on matters beyond their capacity, so we are assured we shall not be tested beyond ours in spiritual matters. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it."

The pupil will doubtless encounter some knotty problems, but he is not discouraged, impatient, or resentful. He welcomes the challenge and sets about with sharpened pencil and clean paper, eager to prove his understanding of the principles about

which he has been studying. He does not doubt he can solve the problems. Why? Because he knows that the principles of mathematics are infallible, unvarying, unchangeable; he knows that if the rules are conscientiously applied, if he works in strict obedience to principle, he can and will find the correct solution.

In life's school humanity too finds there are probblems to be solved. Unfortunately they are often referred to as trials and troubles and sometimes designated as mine or yours. Instead of meeting them joyously as challenges to our understanding of our God-given dominion and knowing that they are not ours in any real sense; instead of diligently using the rules and principles found in the Bible we sometimes shrink from the test and are discouraged and defeated before attempting the solution.

"All's love, yet all's law," sang a poet. God is love and He is law, and we should never forget for a single moment that God's love and God's law are ever available to us, ever operative and unfailing even as are the principles and laws of mathematics. Who would suggest that the omnipotent God is unable or unwilling to give all happiness, security, health, and supply! Then if the problem seems to be one of lack of supply or health, why not at once and vigorously set about to work it out? Meet it with the same zest and courage as does the child when he attacks his arithmetic lesson; meet it as a test of your understanding and of your faith in God. The child is convinced of the infallibility of the principles of mathematics; you are convinced of the allness and goodness of God. You cannot fail!

Be reassured! God's ways and means of bringing health, supply, and happiness into your experience are as manifold and as varied as the sands upon the seashore. Be quite willing not to outline the specific way or limit the ways in which your good may appear. Your whole concern is to check your thoughts and actions and ascertain whether you are steadfastly abiding by the rules and principles of Being. Frequently ask yourself: "Am I dwelling in the consciousness of the allness of God? Am I consistently and painstakingly practicing the precepts set forth in the Bible?" Healing is accomplished through regeneration, through reaching that high altitude of thought where spiritual means and methods transcend materiality.

Faith and understanding are not passive but are faculties that expand and deepen through use, and always there is something for us to do before we may realize fulfillment of our prayer. Hear these definite commands: "Seek, and ye shall find." "In all thy ways acknowledge him." "Rejoice." "Be strong and of good courage." "Be not afraid." "Ask, and ye shall receive." "Lean not upon thine own understanding." "Trust in the Lord." "Knock, and it shall be opened." These are definite rules which should be obeyed, not halfheartedly but joyously and conscientiously, else we cannot expect a right answer.

When we patiently and unremittingly seek and attain that unassailable harmony where discord and imperfection are neither seen or felt, then we know and see man as God sees and knows him: whole, complete, unimpairable. Then since sin, lack, and

disease and all unlovely traits are unknown to God —and this must be true since He pronounced His creation "very good"—we deduce that sin and disease are not real in the best sense of the word. They are neither created nor sustained by God; therefore they are impostors.

If this spiritual fact is completely realized, if we are convinced that man's health, business, and security are God-sustained and God-directed, sense testimony will be corrected, wrong dissipated, and harmony or healing will be apparent.

Bear in mind that we cannot and do not attempt to change anything in God's infinite plan for man. There is nothing to be improved or eliminated. Our whole endeavor is to see through and beyond the material and temporal to the eternal truths about man and the universe. As clouds hide the sun that they can never erase, so material evidences may for a time hide from us the ultimate truth about man. Insofar as we are able to exchange inharmonious thinking for spiritual facts, changes for the better will inevitably become apparent in every department of life.

Doubtless we all need to do a good bit of growing before we can walk on the water or instantaneously heal the sick. But if we can joyously approach and conquer the lesser challenges of impatience, resentment, criticism, judgment, intolerance, jealousy, self-pity, and selfishness, we may be certain that our feet are on the King's highway. It will then be only a matter of further growth and unfoldment until we see the utter unreality of all that is unlike good.

The Parables of Jesus

EMILIE FENDALL JOHNSON

Blessed are your eyes, for they see; and your ears, for they hear.

JESUS CAME DOWN from the mount to mix among men. He knew that if He was to help them He must make Himself understood, for He was aware of the wonder of His message. So He spoke in parables, in brilliant word pictures, in the language of the everyday life of the people. Jesus knew that in some cases His message would be received and understood through instant recognition and revelation, and that in others it would be learned step by step. For Truth cannot be proved, nor can it be denied. It is deeply felt and known. When illumination and imagination are united in one's mansion, within, Truth shines upon everything in the house, upon body, mind, and spirit. When this happens, no star is like it for brightness.

Jesus wanted to prepare hearts for the planting of the word of God, and to teach men to care for it, and to show what the fruits of the caring could be. He wanted men to understand the Fatherhood of God and the nature of the kingdom of heaven, and this meant the teaching of the glorious law of love.

These priceless parables can be divided into three main groups: parables about the sowing of the seed, parables about the caring for the seed, and parables about the fruit of the seed.

Jesus likened the kingdom of God to a "grain of mustard seed," which is smaller than all other seeds but which grown into a tree becomes a shelter for the fowls of the air. The grain of mustard seed is the word of Truth, and the earth is the heart of man. Truth can be very small in its inception, when it first reaches the heart, but if the heart is good ground it will prove willing and eager to cherish the word of Truth, and the seed will grow until the whole body and soul and mind are filled with good. Then "greater than the herbs," we become like the welcoming shade of a tree for all God's creatures.

Jesus said that the kingdom is like leaven, "which a woman took, and hid in three measures of meal, till it was all leavened." The leaven is the word of God, and if it is hidden deep in our heart and cared for and protected, and if we are proved by the testing of adversity, like the loaf of bread made perfect by fire, our whole being will respond to Truth as meal responds to leaven. We shall have found that which pulls us together and lifts us up and makes us grow in wisdom and in understanding, and we shall then begin to live with the knowledge that we are sons of God and inheritors of the kingdom of heaven.

Jesus said that the kingdom was like "treasure hidden in the field" and like a "pearl of great price." In one of these parables, a man sold all that he had to buy one pearl, and in the other a man sold all that he had in order to buy the field where the treasure was hid. Both men were willing to give up all that they had of old conceits, and beliefs, and habits,

that they might possess the greatest treasure of all, the kingdom of peace. These men had learned to cherish that which had eternal value, that which would bring them joy and peace and power to serve God. They had learned to obey God's commandment "Thou shalt have no other gods before me." And in this obedience they found true freedom.

Jesus said also that the kingdom of heaven is "like unto a net, that was cast into the sea, and gathered of every kind." Then the kingdom awaits the coming of each individual. The good of each catch that is kept is the spiritual self of each person over which selfish habits have hung like a cloud.

In the parable of the sower we are taught to watch constantly that our heart may be good ground for the seed to fall upon. For evil thoughts steal away peace as fowls of the air steal away seed. We are taught that we must cherish the word of God in the depths of our heart. If we do this the consciousness of good can take root and grow and not be choked by bad habits, as thorns choke out newly planted seed.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." If we act upon these sayings of Jesus we build upon a foundation that nothing can destroy. No ill fortune will take away our faith. If we try to live without God we then have only a shifting self to fall back upon, and we are moved, as is the grass, by every wind that blows, by every temptation that comes to try us. To build upon a rock is to work at all times with the knowledge of the ever-presence of God.

In the parable of the talents Jesus teaches us the great lesson of being true to ourselves, true to our Christ self. He teaches us the importance of using the talent with which each of us is endowed. If we make the most of what we have to work with, no matter how little it is and no matter where we find ourselves, we shall hear the words of Jesus "Well done, good and faithful servant." If we refuse to take advantage of our opportunities, if through fear or false pride or an exalted opinion of what we should have we refuse to use the understanding we have, we shall find that that which we had has disappeared and we have become an empty shell. The Father has given us of His own Spirit, His very nature. If we turn from this great gift and do not use it, we deny our true self and are of no use to God or man. As each tree fulfills its destiny, has its growth from within, and is not imposed upon from without, so each human being must develop his talent, grow from within by his own choice, and so express God.

The parables of the unfruitful fig tree and of the tares that crowd out the good grain show us that it is not for us to destroy. It is our privilege to care for and to nourish the word of God within, the Holy Spirit; then will the bad habits and negative thoughts be sifted out and good will rule our life.

The story of Martha and Mary shows us that but one thing is needful and that is to listen to the word of God. It is not necessary to be very active, for overactivity can shut out the understanding we seek. To be still for a season is nature's way of letting life grow to bring forth good fruit.

The parable of the ten virgins who went to meet the bridegroom and the bride gives us another wonderful picture of the need for caring for our spiritual life that we may enter the kingdom of peace. Five of the virgins were stupid and five were sensible, for five carried their lamps with no oil while five carried their lamps filled with oil. The five stupid virgins missed the bridegroom, for they were not ready. Only those who were prepared could welcome the bridegroom when he was late in coming. Unless the desire for love and understanding of God is in our heart, unless we prepare ourselves, and watch constantly for the glorious revelation of Truth to come to us, we are not trimming our lamps or filling them with oil, and when He comes He will not know us and we shall not know Him. Not to nourish the word of God in our heart is to be in darkness, and to be in darkness is to miss the wholeness, the joy, and the peace that has been prepared for us from the beginning.

Jesus taught us another truth about our spiritual self in the parables of the new wine in old wine skins and of new cloth on an old garment. For if we understand the word of God and care for it, we shall want to be born again, born of the spirit; and when we are born again we shall find that the new understanding will not agree with the old. The two will not hold together. Old superstitions and old fears have no place in us when the light of Truth has flooded our being. No more can the old wineskins hold new wine; the old wineskins represent for the limitations of false beliefs, and the truth of God is unlimited, unbound, and eternal.

When the rich young man called Jesus "Good Master" and asked Him what he must do to inherit eternal life, Jesus first made him understand that only God is good but that each individual partakes of this goodness, just as each ray of light partakes of the sun and each drop of water has the quality of the sea. Then Jesus spoke of that which was shutting out the kingdom of peace for this young man, for Jesus had the gift of seeing the need of each person who came to Him. Jesus did not say to all, "Sell whatsoever thou hast." He said a different thing to each one. The young man went away saddened, for he was incapable of following Jesus' instructions, and the disciples were astonished and could not understand. Jesus said to them: "Children, hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." In this parable Jesus said to all: "What beliefs are you rich in? What beliefs keep you out of the kingdom? It is hard, yes, but work to be rid of these beliefs, which shut out peace. Get rid of all that you have of these, so that you will not go away sorrowing; so that you will be able to walk with Me and translate living into good fruit of the kingdom of God, wholeness, harmony, and peace."

When a lawyer asked Jesus what he should do to inherit eternal life and finally asked, "Who is my neighbor?" Jesus told him the story of the good Samaritan, and when He had finished He said, "Go, and do thou likewise." The lawyer realized that the

Samaritan did not see any ugly job ahead of him when he saw the half-dead man. He saw a fellow man who needed assistance, and he straightway not only bound up his wounds but also took him to the inn to be cared for. When the next day the Samaritan had to leave he gave the innkeeper two shillings and asked him to care for the sick man, and he told the innkeeper that whatever he spent more he would repay on his return.

The lawyer realized that any man who needs you is your neighbor, and he saw that the good Samaritan is symbolic of divine wisdom and love coming to the aid of one who is in need of material and spiritual aid. He realized that the two shillings given the host at the inn represent our twofold responsibility to those who need our aid. We should supply, as Jesus did both the material and the spiritual need; then we are giving through ourselves that which is of God, thereby showing God's goodness and bringing the sufferer to a better understanding of good. The transforming magic is understanding and obedience. If we ask God's wisdom and follow it, we shall see that we are as perfectly led as is the pen that we guide with our hand to do the work we have for it. Even though filled with ink, the pen will not do its work unless we hold it to its task. Neither can we do God's work unless we hold ourselves to the good. The pen is our instrument. We are the instruments of God. We must be willing that He guide us in all that we do.

The wicked husbandman and Lazarus and the rich man figure in parables about the fruits of our living. In the story of Lazarus we are shown that

if we will not listen to the great teachers and prophets and if we will not listen to the voice of God within our own heart, we will not listen even to one risen from the dead! When we thus shut out every way of learning eternal Truth, we must suffer the consequences of our mind's being preoccupied and of the unwillingness of our eyes to see and of our ears to hear.

In the story of the wicked husbandman Jesus teaches us the same truth in a different way; for if we will not receive one servant of God, we shall not heed even the Son of God when He comes to us. The stone that is rejected is the head of the corner. In other words, we deny the Spirit when we reject the word of God. We deny that which is our eternal life, our true self, our only reality. For those who believe on the Son of God shall not be confounded.

In the parables of the lost sheep, the lost coin, and the prodigal son, Jesus shows us why rejoicing fills the heart when the lost is found. It is because we are returning to Truth, it is the joy of discovery, and it is a returning to usefulness. It is forgiveness, and it is atonement. The lost can always be found, for it has not really been lost. The spiritual reality is always present.

Light illumines our whole being when after our wanderings away from the consciousness of the Holy Spirit we return to it and find that everything belonging to the Father has always been ours for the asking. When we turn to the Father with the whole heart we see that we are forgiven our misdeeds. We then follow Christ's command to go and

sin no more, because our desire is to be free from sin, free from anything that could keep us from the peace and plenty of our Father's house. We return and repent, for we realize and understand!

The parable of the Pharisee and the publican is a great lesson in humility. In each case the man was speaking of his lesser self. The Pharisee thanked God that he was not as other men. The publican said, "God, be thou merciful to me a sinner." The Pharisee was not yet conscious of his need of God. But the publican was conscious of the emptiness of life apart from God; so in turning to God in humility he was at once on his way to finding Him.

In His discourses of the time when the Son of man will be revealed Jesus speaks of two men in one bed and of one being taken and the other left. He speaks of two women grinding and of one being taken and the other left. Those who understand His words know that Jesus is speaking of the spiritual self and the lesser self. For the self that can be greedy, false, or hateful will disappear when the awareness of the presence of the Son within us comes to us. When this glorious revelation breaks over us there will be one left, and that one will be the true self, made in the image of God. When this happens, wherever we are, we shall know that there will never again be two persons within us, for we shall be aware not only of the spiritual self as the one and only reality but we shall be aware also of our oneness with all men. This unity with the one Spirit will ring in our heart so clearly and no false note will be heard. That which is good and eternal will have found safe establishment.

Think on These Things

CLARENCE EDWIN FLYNN

LIKE THE PREACHERS of our childhood, Paul had a way of closing his great spiritual deliverances with a concluding section introduced by "Finally, brethren." Like them too he sometimes mentioned an afterthought or two before he actually closed, but the "finally" was always a gem. In the case of the letter to the Philippians it was a gem of special brightness, the kind one cannot forget.

Through the thoughts of all of us who have exposed our heart to that letter its majestic words throb like some great triumphal march of the spirit: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

Our thought about this paragraph needs to reach much deeper than the mere conclusion that it is a beautiful passage, a lofty flight of spiritual fancy, a rare piece of idealistic utterance. It is beautiful, indeed it is nobly so, but it is no flight of fancy. Paul must have intended it to be an intensely practical and realistic statement, for that is what it is.

Like the Master, Paul had a way of saying things that seemed impressive but that proved to mean vastly more than the hearer at the moment supposed. They unfold like blossoms on a stem, and keep on

doing so even when one thinks of them long afterward. Then ultimately they are found to mean something much greater than what they first seemed to mean. The whole Bible is really a kind of second-thought book. One who gets the surface meaning of any part of it has only started on his quest.

Paul was not merely trying to be impressive. He was saying something of the most fundamental significance. He was not trying to be rhetorical. He was stating the vital spiritual law of meditation.

One of the first things a Christian needs to do is to learn how to meditate and how to demonstrate this knowledge in practice. It is not something he is likely to learn alone, nor is it something he can learn from anyone who has not himself been rightly instructed.

By meditation we do not mean sitting down and engaging in aimless revery. We do not even mean silent waiting before God, though that is another thing that should be given place. By meditation we mean engaging in a positive mental exercise according to known and tested laws. By means of it measureless good comes to pass, and much more could be effected. Idle revery may stumble by chance on choice bits of wisdom and inspiration, and these have their value; but by meditation we mean something at which one really works, something that has a well-developed technique and is carried on according to a well-defined set of principles.

Meditation is a creative process, as we shall presently see. It is the process by which the prophets, the apostles, and even the Master Himself wrought wonders. It is probably the process by which the

worlds were created. It is not reserved for the angels; it is available to all who will learn to use it. Demonstration however requires that it be used correctly.

Meditation requires regularity. Solitude or at least silence is necessary. A fixed time and place are desirable if possible. One's position and attitude of mind must be reverent. These conditions met, one proceeds to think with concentration in terms of positive affirmation of the reality of the good that one wishes to see accomplished and of the love and power that are able to accomplish it.

The result is that events tend to take the shape of the mental pattern set during meditation. In this way one brings into use infinite resources of power that have always been at our disposal for right and unselfish uses. This is undoubtedly one of the "many things" that Jesus had to say to us when we should become able to "bear" or receive them. By the use of it we are to reach that stage where we can see the realization of His other promise: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

Having explained what meditation is, let us think a little about the laws by which meditation is carried on. That is one of the most entrancing of all possible studies.

Meditation is based on the activity of what is usually called the subconscious mind, that amazing source of mental power that lies back of the ordinary powers of perception and thought. We have only begun to understand it, but we know it exists because we see and experience what it does.

Whatever else it may be, meditation is a creative

process and it seems to follow the line of conscious thought. It seems to have resources of knowledge and power far beyond what we consciously possess. The conscious mind refers questions to the subconscious, or hands it thought patterns or visualizations of what it desires done. The subconscious then reveals its knowledge and its creativeness goes into action.

If it is the satisfaction of an earnest and approved desire that is affirmed in meditation, things begin shaping themselves accordingly. If a question has been asked, in the course of days or even hours one suddenly becomes conscious of a report's being handed down. One may never know how it happened, and what happened may not have seemed possible.

Can nothing prevent such results? Yes, if enough negative forces are allowed to interfere. Cannot meditation be used for wrong purposes as well as right ones? One may be able to start the process, but one is never able to finish it. One has only to look overseas today to see what happens to people who attempt to use wrongly the divine power placed at their disposal.

We tend to become what we think, and the world and life tend to take the form of our devout affirmative meditations. Such a statement is not designed to leave out or ignore the love and power of God. It is a statement of one of the ways in which God works.

In that great "Finally" of his letter to the Philippians then Paul was sketching a method of attaining the Christ life, besides the qualities that can be built

into human character by means of meditation.

Think what a life would be like that had worked meditatively on this ideal long enough to bring it to pass. It would possess all the qualities in that amazing outline, and they would be a part of it, not merely something brushed on the exterior. True, honorable, just, pure, lovely, and of good report—these are the determining marks of a real Christ life. The daily demonstration of them by enough people would surely make clear to the world what an asset it has in Christianity from the most practical point of view.

This pattern of qualities begins, does it not, to look like the measure of the fullness of the stature of Christ? Yet it is for any who will to attain its fulfillment for themselves. How? Through the creative power of meditation: "think on these things." This "Finally" begins to take on the appearance of a plan for regenerated human living.

"If there be any virtue, and if there be any praise"—in these words Paul intended to include whatever other qualities of the Christ life he had not already mentioned. Thus he would keep all our thinking on the positive side, where it can accomplish its unfolding, transforming purpose in the soul of man.

It has been said that the great wonder is not what men suffer but what they lose. It might also be said that what they lose by their negative thinking and attitudes, by thinking on the wrong side of the ledger, in debit terms, "in the red." When good purposes are defeated it is usually by the throwing upon them by either others or ourselves of the wet

blanket of fear, uncertainty, lack of confidence, and discouragement.

The artist sprays over the finished picture a fixative, which fixes the colors on the surface and covers them with a protecting film. Looking for virtue and things to praise in others is a kind of fixative for the good qualities one has built through meditation into the picture of life. It protects them and gives them permanence.

The high-potency fixative is the habit of praising God. As Jesus gave thanks for the food that was not enough for the five thousand it suddenly became enough. As we praise God for what we have it is transformed into the satisfaction of the greater need. Meditation on the best qualities and emphasis on virtue and praise—this seems to be the formula for the great unfoldment.

The silence awakens one to know the character of thought, whether it is from self or the universal. This knowledge is gained only by diligent practice, by ceaseless meditation upon Truth. The person who diligently practices the silence realizes for himself, within a very short time of beginning, that he comes more and more into the power to control and regulate his thoughts, to focus his mind definitely on the subject of his meditation and to keep it there. The experience is sufficient to make him see that by "continuing faithfully in prayer" the door of Truth is opened more and more, and vistas of what lies beyond are perceptible to a greater and greater degree.—RICHARD LYNCH

The Razor's Edge of Truth

EDNA TRADEWELL

DO YOU REMEMBER hobble skirts? When hobble skirts were in vogue I was a little girl, and I thought they were the funniest things I had ever seen.

A milliner, a very stylish tall young woman wearing a hobble skirt, walked past our house every morning on her way to the hat shop. I would stand by our kitchen window and watch her making a supreme effort to walk while all the time she was hobbled. She took quick, vigorous steps using her limited space to the utmost, walking against odds.

Then I would kick up my heels and exclaim: "Mother, I'm glad I'm free. No hobble skirts can prison me." Mischievously I would pretend I was wearing a hobble skirt, and I would try to walk, slow motion. It was horrible.

My mother would tell me to cease making fun of our stylish neighbor so I would run out to the tennis court and bat the balls about while waiting for someone to show up to play with me. I would pretend I had on a hobble skirt and I would try to play tennis hobbled, but I couldn't. Tennis is a strenuous game, it requires mental alertness, physical freedom and speed. I knew I could never play tennis hobbled. Hobbled tennis is out of the question.

The living of life calls for freedom too, just as tennis does. Unwittingly we get ourselves hobbled

mentally and find that a hobbled mind makes slow progress. We hobble ourselves with fear, doubt, criticism, resentment, and resistance. Hobbled with these, we wonder why we do not succeed. It is like trying to drive up hill with the brakes on.

That is why we are reading and studying Unity: to learn how to cut these mental hobbles loose that we have picked up along our way of life. We are learning to free ourselves from all impediments and drive straight through to victory unhobbled by negativity.

If you have been hobbled, the razor's edge of Truth will cut those hobbles loose and set you free.

Realize that in Spirit, in the clear beautiful realm of absolute Truth, there are no hobbles. All is clear sailing, free, unimpeded, divine action. That is your ideal; a spiritual consciousness that you are aspiring to and that is a perfect consciousness. The firm, deeply imbedded realization that there is no evil in Spirit, that there is good only, will cut the bond of any belief in a power opposed to God.

Having now realized to some degree at least that there is only one power in the universe and that this power is God, you can use the method of substitution if perchance you should feel yourself being pulled toward or into an inharmonious train of thought. Tune out of inharmony by immediately tuning in to harmony. Substitute harmony for inharmony.

To tune yourself out of a negative state is a difficult process if you do not have a positive right on tap ready to tune in to. But you tune out of the unhappy state by tuning in to joy, gladness, and

delight; by tuning in to what you want to think about, that is, good cheer.

For example, suppose you are miserable, unhappy, grief-stricken. Tune out of this state by tuning in to joy. If you say "I am joyful" many, many times, you will get into the tempo of that statement. You will feel the emotion called joy. You will feel a sense of joy welling up within you.

Or use affirmations such as these: I am God's perfect child. I am glad, happy, joy-bringing. I feel light, bright, airy. I radiate youth, beauty, joy.

We can be very sure the razor's edge of Truth can cut away any hobble that may confine us and set us joyfully free for our own Christ expression of victorious all-goodness. This same Truth, which is sharper than a two-edged sword, when used in our consciousness in planning, can cut a smooth path straight through to our life's perfect fulfillment.

This method is called spiritual prevention. Whether we like the adages "A stitch in time saves nine" and "An ounce of prevention is worth a pound of cure," they nonetheless remain true.

Yes, it is wise to prevent unhappy experiences. To plan is to forestall. To plan ahead, treat ahead, pray ahead about any situation is to prevent unhappy situations from coming into existence. Planning ahead spiritually, treating ahead, praying ahead about any situation makes for better experiences to be born into our world.

Suppose you have to call on some person. In the past when visiting with him you felt a sense of resentment that seemed so strong and vital that it worked its way into your feeling nature. Somehow

you let it get into your consciousness. To prevent this from happening again you can spiritually plan ahead. You can forestall or prevent a recurrence of this unhappy state of consciousness by blessing the call before you make it.

You can bless the person by using a praise affirmation: For the good that is in you I praise you and praise you and praise you. I behold only the Christ in you. The Christ in me loves the Christ in you, and the Christ in you loves the Christ in me, and the Christ in all mankind loves the Christ in us, and we are all one with the Father.

Actually behold the Christ in the person you are going to meet. Pour love into the situation from all the ingenious angles you can think of, and as you go in to make the contact think of yourself as walking in the light, walking into the light, always being in the light. In other words, see yourself walking in the light at all times without the least absence of light.

With this type of planning you can forestall a negative contact and experience instead a gracious, understanding, kind encounter. By this system you can save yourself much time and energy consumed in overcoming negative factors and you will enjoy much happier experiences in your life. This kind of planning serves admirably to prepare one for a business interview, for a social call, or for a shopping tour for the right clothes. In fact anything we undertake can be joyfully expediated by praying and affirming in advance of the experience.

Exposing ourselves to Truth prevents negatives from cropping up in our life. We can run pell-mell

into negative conditions and experiences and then tune out of them, but it takes effort and energy and time to do this. It is more divinely efficient to prevent unhappy occurrences and much more intelligent.

Keep plenty of Unity literature on hand all the time. Keep a Unity book open on your table. If you are very busy, pick it up as you walk through the room on your way to work, or when you get home, or as you go about your duties, and seize a single thought. Even a single word or phrase or sentence is sufficient to put ten thousand mental foes to flight.

How can we read a Truth article once or twice a week and go to a Truth meeting occasionally and expect to experience wonderful spiritual realizations and revelations? It is the same as if we expected our body to be nourished on meals partaken of infrequently.

We have to feed our life—our mind, body, and soul—upon spiritual Truth, upon ideas that will unify us with the great universal Truth of all ages. We have to think Truth, imbibe it, feed it to ourselves, dwell upon it, and then it will grow and wax strong in our mind and heart and reward us with inspirations and realizations and revelations beyond anything we ever thought possible.

Nature will aid us in breaking the ties that bind us. When you are on the desert, instead of letting it overwhelm you by its bigness and barrenness, look out over its far reaches, and as you extend your vision realize that your consciousness is taking stretching exercises and is getting bigger and bigger and bigger. The bands that encase it in three dimen-

sions will let go their hold on you. When you are at the beach, try the same exercise as you look out over the sea. As you look out and out and out, your consciousness will expand too. Our consciousness needs calisthenics; our consciousness is elastic and it appreciates stretching exercises.

When we then come home to our particular work, we shall face our task and our home and our duty with a bigger vision. This is a tiny step toward becoming universal-minded.

Meditate on Truth. It pays much bigger dividends than meditating on the blunders the world has made and is making. If it would do any good to meditate on the blunders, it would be well to meditate on them, but it does not. It never does any good to meditate on what we do not want to sprout and grow up in our life. So let us spend our time in Truth and in dwelling on Truth. It will give us ideas that when expressed will correct some of these blunders of humanity.

If we have fallen into an inharmonious situation, rest assured the razor's edge of Truth can cut us loose from it. But remember too that that same Truth that is sharper than a two-edged sword can joyfully mark out our path of life and pave it with pleasant experiences.

Truth is good. It is munificent. It wants only goodness for us. Our job is to partake of it.

JESUS CHRIST SAID: *Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 5, 1946

UNITY SUBJECT—*The Perfecting of Love.*

INTERNATIONAL SUBJECT—*Learning Good Will from Jesus.*—Mark 3:14-17; Luke 9:49-56; I John 4:7-8.

14. And he appointed twelve, that they might be with him, and that he might send them forth to preach.
15. And to have authority to cast out demons:
16. And Simon he surnamed Peter;
17. And James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

49. And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.
50. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.
51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,
52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53. And they did not receive him, because his face was *as though he were* going to Jerusalem.

54. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55. But he turned, and rebuked them.

56. And they went to another village.

7. Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

GOLDEN TEXT—*This commandment have we from him, that he who loveth God love his brother also.*—I John 4:21.

SILENT PRAYER—*I learn the way of the Christ by doing the things that the Christ commands me to do.*

The faculties have a definite work to do in our organism. In our study of the text for today we learn that Jesus chose the disciples that were to go forth with three ends in view: that they should preach, heal the sick, and cast out devils. Since the disciples represent the faculties we see that the proper use of the latter results in our becoming spiritually enlightened, physically fit, mentally well balanced, and emotionally disciplined and controlled.

The faculties of faith, judgment, and love are especially dealt with in this lesson. To be effectual in its threefold task of developing body, mind, and soul, faith must be firm and steadfast. Therefore Jesus surnamed Simon, who represents faith, Peter, which means a rock. At first Simon was far from representing the firmness and enduring qualities typified by a rock. He developed them through long years of practice.

Similarly judgment and love (James and John) are built up by ceaseless use and constant practice. In the beginning neither judgment nor love was outstanding in the disciples James and John. Boanerges, the surname given them by Jesus, means "Sons of thunder," not sons of balanced judgment or love. Both were mercurial, violent, and unpredictable in their reactions to circumstances, as the incidents mentioned in the text show. They would not regard as a fellow disciple one who merely accepted Christ but did not hold exactly the same beliefs on all points as they held. Jesus admonished them to accept all who held to basic principles. "He that is not with me is against me." "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord." as long as we agree on fundamentals minor details do not matter. The love of Christ does not bind; it frees instead.

Personal love jealousy guards the prerogatives of the loved one. It would call down fire from heaven to avenge a lack of hospitality or acceptance of the one it loves. Jesus however rebuked such zeal, and went to another place to lodge. Divine love refuses to make an issue of personal misunderstandings.

Three years of training in the company of Jesus did not transform John from the hotheaded disciple. It took him many years of patient following of the example of the Master to develop the divine love that is evidenced in the last verses of the text of this lesson. "God is love" is the conviction of one who has learned in the school of experience; learned by loving others, by forgiving evil, and believing in the good only despite appearances.

The love that is directed in a personal way toward Jesus Christ or toward our indwelling Christ is a love marred by narrowness. Any line of thought that is being pursued in the cause of Truth and with the object of increasing real understanding of it is worthy of being followed and should not be hindered. For love of Truth is love of the Christ, and the Spirit of truth is the Spirit of Christ, the goal toward which we are all consciously or unconsciously looking forward.

There can be no compulsion in love. "Beloved, let us love one another" is an appeal, not a command. We are beginning to see that the appeal is to reason and common sense as well as to the soul of man; that without love and universal brotherhood mankind is doomed to ultimate destruction. So the appeal stands. Let us agree to harbor good will for one another instead of hatred, not only as individuals but as nations. Let us love one another instead of fearing or hating one another. "Love is of God" and "God is love."

We have it in our power to make this world God's world in fact as well as in Truth; to bring in truth the dream of peace and brotherhood. It will take long-continued, devoted, arduous work, for the world at large does not see it. Even so the goal is worth the effort. The time to make a beginning in serious earnest is at hand.

QUESTIONS

1. What does the calling of the disciples by Jesus represent with respect to the faculties?
2. Is steadfast faith a natural endowment or a gradual development?

3. Is tolerance a requirement of sound judgment and love?
4. How does love deal with personal misunderstandings?
5. Is the appeal "Let us love one another" to feeling alone or is it to reason and common sense as well?

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Lesson 6, May 12, 1946

UNITY SUBJECT—*Patience and Forgiveness.*

INTERNATIONAL SUBJECT—*Learning to Live Together.*—Matt. 18:15-17, 21, 22; Mark 10:35-37, 41-45.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister;

44. And whosoever would be first among you, shall be servant of all.

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*By this shall all men know that ye are my disciples, if ye have love one to another.* —John 13:35.

SILENT PRAYER—*I do not get out of patience with others. I observe the Christ standard of impersonal love.*

Unlimited forgiveness can be practiced only by those who are impersonal in their attitude toward others or who are responsive to love rather than to hate. The self-effacing character is the strong character. He in whom love is the dominant factor does not hold grudges and pays no heed to slights. Instead he is on the alert for an opportunity to serve Truth, and he willingly becomes all things to all men, adapting himself to their needs in order to help them on the level on which they live and think.

To discuss errors with one person alone, the erring one, is the way to prove sincerity, humility, and love. These qualities combined are sufficient to overcome most cases of dislike and call forth love and a desire to make amends in turn. When we

think how great a debt has been forgiven us we are not slow to forgive others their small offenses against us.

Divine Mind is as impartial as sun and rain. We are to develop like impartiality and express it. If no sin or error is beyond forgiveness there can be none deserving of unending punishment. The unrepentant are to be dealt with by gentle means and thus be made ashamed to continue in their erroneous ways. If they persist in so doing they are to be left alone ("as the Gentile and the publican").

Unyielding faith is required to show us the justice of unlimited forgiveness in cases of pretense and hypocrisy especially. He who is unable to forgive a wrong binds himself as tightly as the one who has wronged him. If he can see the importance of keeping his mind free from resentment he is far along the road toward impersonality and impartiality, the two great freeing agencies of mind.

The test of impartiality is the ability to say no as readily as yes when the occasion demands it. Personality is prone to grant unearned favors whereas impersonality hews to the line and leaves everyone free to work out his salvation.

Greatness of Spirit is the opposite of personal greatness. It cannot be bestowed but must be achieved. Spirit is free, but to be effectual it must be captured and expressed in the life. This done, the life is elevated regardless of the cost in self-sacrifice. "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all." The servant of all has the least time for thought of himself, and

gives himself for the good of all. In so doing he merges his life with the universal. God, who is infinite power, is the supreme servant. Spiritual law applies to all alike, and all are treated alike, just as all share in the rain and the sun. God's blessings are for all His children.

The teaching that the Son of man came to give His life in a special way that others could not follow or emulate is a mistake. Everyone is to minister to others and ransom other lives as though life itself depended on this action, which indeed it does. Such giving of one's life does away with the taking of life by others. Jesus neutralized the action of those who put Him to death by forgiving them freely and fully, even praying for them as they nailed Him to the cross.

To understand all is to forgive all, we are told; and it is true that understanding opens the heart to love, which always forgives. Therefore the effort should be not to forgive but to understand, when forgiveness follows naturally and easily. Jesus understood why James and John wanted the principal seats in the kingdom. He told the disciples, "Ye know that they who are accounted to rule the Gentiles lord it over them; and their great ones exercise authority over them." Having been lorded over by others, James and John thought it desirable to occupy a position where they in their turn might lord it over others. The natural man plays at this game of alternate high and low, but the man of spiritual understanding seeks to serve others without thought of or desire for worldly pre-eminence. The kingdom over which he rules is the domain of

his own life. There he may become a king in his own right by virtue of self-dominion.

QUESTIONS

1. To make unlimited forgiveness possible to the mind what attitude is essential?
2. How is the habit of holding grudges overcome?
3. How should we deal with those who are at fault in their attitude towards us?
4. What is the test of impartiality?
5. Why is the servant of all first in any company?
6. Where may each one become a king in his own right?

Lesson 7, May 19, 1945

UNITY SUBJECT—*From Blindness to Vision.*

INTERNATIONAL SUBJECT—*Learning in the School of Faith.*—John 11:7, 8, 16; 20:24-29.

7. Then after this he saith to the disciples, Let us go into Judæa again.

8. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?

16. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger,

and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

GOLDEN TEXT—*Blessed* are *they that have not seen, and* yet *have believed.*—John 20:29.

SILENT PRAYER—*I see Truth with the eye of the mind and am convinced by what I thus understand.*

Those whose faith is of the literal order miss the inner truth of the gospel, namely that the God whom we worship is the living God, alive now within the mind and heart of man as well as above, beneath, and throughout the entire creation. The presence that we acknowledge is in and through us as well as outside of us, and it is through the former that we can intimately and unmistakably know God. The Son of God rises from the dead each time a human being awakes to the deep inner truth of the Gospels and knows within himself that the Christ is alive forevermore, that the truth of His immanence is to become a universally acknowledged experience and an incontestable fact.

Whenever a satisfying explanation is made to us of some hitherto obscure point or subject and we say, "I see," our understanding is enlightened and we are following in the steps of Thomas. Literalism is not to be rejected. Its truth is for those who demand it, but it does not tell the whole truth and therefore does not satisfy the heart. "I am glad for your sakes that I was not there, to the intent ye may believe." If

Jesus had been at the bedside of Lazarus the latter would not have had to experience death, for Jesus would have healed him. The disciples were familiar with the healing work of Jesus and accepted it as the normal exercise of His power. That He could raise the dead they found hard to believe even after the two instances of Jairus's daughter and the son of the widow of Nain. We do not yet see how such a thing can be although with each recurring spring we see the miracle of resurrection in nature.

"The seeds in apprehension rise
To meet the judgment, and they find
The benediction of the skies."

Divine love has figured forth the truth of life in so many ways that we should be able to see and believe in our place in the universal plan. Instead we are prone to doubt the survival of individuality. In a world in which the race mind unaided is unequal to solving the riddle of existence, where "none of us liveth to himself," but where the individual's existence is interwoven with the structure of society and is made possible by it, each one yet strives for individual continuity. If as Jesus assured us we are all one, no one can be lost without disrupting the whole and disproving the essentialness of life. The millions who, in the flower of their youth, were lost in war, with hopes and destinies unfulfilled, are not a total loss. Theirs is a loss not to themselves but to the future of civilization. "Jesus cometh, the doors being shut." Life is capable of interpenetrating all forms and of creating new forms where necessary, for life has sovereign power, and the "last enemy" is not unconquerable.

Throughout His public ministry as well as after His crucifixion Jesus brought life and immortality to light. His teachings, the life that He lived, His attitude toward those who put Him to death, His bearing after the Resurrection, all show His understanding of life as infinite and the Christ's hold on it as supreme. To Thomas's question "Lord, we know not whither thou goest; how know we the way?" Jesus replied, "I am the way, and the truth, and the life." Life is whatever we, by the power of the I AM, choose to make it. This rule applies not only to the present but to all our future life. The risen Christ says, "I am alive for evermore."

To know eternal life in its fullness it is essential to understand the power of the I AM and learn to use it aright. Jesus had no sooner convinced the disciples of His identity than He began to teach them anew the lesson of forgiveness. By this means He helped them to rid themselves of the burden of condemnation. The Book of Acts shows that they succeeded in forgiving the mob that demanded the crucifixion of Jesus, but they never forgave Judas. His name is everywhere coupled with the words "who also betrayed him." They could not forget that act of treachery on the part of one who had spent three years in intimate association with the Master.

The disciple Thomas had difficulty in accepting the teaching of Jesus on eternal life. In the spiritual realm Thomas ("doubled," "twin") represents the understanding; in the realm of personality, the intellect or intellectual perception. Reason makes us try to see all sides of a question and use sound judgment. Faith chooses its side and gives its whole

strength to the choice. Faith in eternal life at last gave Thomas understanding so that he could enter into it. In every age faith is the key to eternal life. "That believing ye may have life in his name."

QUESTIONS

1. How can we intimately and unmistakably know God?
2. How is the resurrection of the Christ brought home to us?
3. Is literal truth a convincing explanation always?
4. Why is faith sometimes preferable to sight?
5. How did Jesus bring life and immortality to light?
6. What is the key to eternal life?

Lesson 8, May 26, 1946

UNITY SUBJECT—*Material Values Exchanged for Immaterial.*

INTERNATIONAL SUBJECT—*Finding a New Sense of Values.*—Luke 12:19, 20; 18:24-30; 19:1-10; I Tim. 6:17.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

24. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!

25. For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they that heard it said, Then who can be saved?

27. But he said, The things which are impossible with men are possible with God.

28. And Peter said, Lo, we have left our own, and followed thee.

29. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake,

30. Who shall not receive manifold more in this time, and in the world to come eternal life.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

17. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

GOLDEN TEXT—*The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*—Rom. 14:17.

SILENT PRAYER—*I value most the gifts of God —divine love, peace, and good will.*

Material values have to do with money and the things that money will buy. Many things it is powerless to buy; for example, the riches of the inner realm. Money may give a person opportunity to develop innate wealth, as when a student finds means to enter and attend college. A liberal education enlarges the mental horizon immeasurably for those who open their inner eyes. It is not an open-sesame to spiritual greatness, for the outlook may remain narrow and selfish after the college degree has been won, whereas a person who is wholly lacking in college training may possess innate gifts of a high order. It is the soul that must be developed if we are to become rich in lasting values.

When we consider lasting values money cannot be compared with the intangible ones. The value of honesty, for example, cannot be expressed in terms of money. The value of faithfulness may seem excessive, considering the finite state of the personal man, but this value is infinite, no less. On it virtually all development of the soul depends. The related values of trustworthiness and loyalty are likewise beyond all price. Other forms of inner wealth are friendliness, unselfishness, considerateness, reverence, and truthfulness. The list might be indefinitely extended, but these suffice as examples of desirable gifts that money cannot buy.

But although the storing up of material goods adds nothing of value to the wealth of the inner realm and although money cannot buy character or

its attributes, these things must be paid for nevertheless. We buy the wine of inspiration and the milk of human kindness without money and without price, it is true, just as did the prophet of old, but we buy it notwithstanding. Nothing comes to us gratis. We must develop in ourselves the admirable traits of faithfulness, truthfulness, reverence, and the rest, and where faithfulness is undeveloped to begin with, the struggle to persevere in developing what we desire is no easy matter. Faithfulness is required for the persevering. Without it we do not get far along the road that leads to a new sense of values. The faithful and wise steward, because of his faithfulness, was made ruler over all that the master had. He could be trusted to manage his master's affairs carefully, loyally, and discreetly.

The "conversion" of mind and heart from selfishness to honesty, from love of material riches to love of the "things of God" takes place when the heart is touched by the Spirit of the Christ. A new sense of values reveals the desirability of what had before seemed unreal or nonexistent. The instinct of avarice that, given free rein, turns a person into an extortioner is seen in its true light as shutting the soul out from the universal life, to which it contributes nothing of value. When the instinct to take becomes the instinct to give, the transformation has been made and the Christ abides in that heart.

Jericho ("his moon renewing," "his soul") represents materiality in contrast with Jerusalem, which represents spirituality. A lively interest in the realities of spiritual life is instrumental in freeing the soul from bondage to the lower allegiance and in

giving us something better to work for and believe in. Zacchaeus, who had enriched himself at the expense of those from whom he collected taxes, was "little of stature," and it may well be that littleness of mind and soul is engendered by unjust and dishonest practices. A desire to see what is true and right leads to acceptance of truth and righteousness as the mainspring of life. Zacchaeus "sought to see Jesus who he was." Curiosity concerning what is better than the present state is a hopeful sign. Curiosity that receives the truth joyfully is a potent agent in converting the thoughts and desires from sense to Spirit. To give away half of one's possessions and restore fourfold out of the remaining half all that has been unlawfully exacted is a radical departure from avarice and injustice. When the Spirit of Christ is received into the heart and exalted there it makes a complete right-about in the life.

QUESTIONS

1. How does the value of money compare with the spiritual value of character and its attributes?
2. Why is faithfulness the primary requisite of all attainment?
3. How is the transformation from love of the material to love of the "things of God" effected?
4. What influence do unjust and dishonest practices have on the mind and soul?
5. When is curiosity helpful?

God is our refuge and strength,
A very present help in trouble.

—PSALMS

Silent UNITY

The light of Spirit illumines me, and my understanding is made perfect.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE YOU in December to ask for healing prayers for my husband, who had burned his right hand. I am now writing for him to thank you and tell you to discontinue the prayers, as his hand is healed.

We never saw such a quick healing without further pain, and we are very very thankful to God and to Silent Unity. Judging by the appearance of the hand at the time of the accident, it does not seem possible that it could have been healed so soon. It has given us a new faith in spiritual healing. Thank you again for your prayers.—*Mrs. G. M., Missouri.*

I FIRST of all thank God. Bless you all for my healing. Yes, truly "before they call He will answer." My letter had not reached you when my face began to heal, and it is almost well now.—*Mrs. W. H. A., California.*

THIS NOTE is to say thank-you for your prayers for my mother during her recent illness. I wired you late one evening about a month ago when her temper-

ature was 105° and she began to improve immediately. The next day she slipped back a bit, but only temporarily and by the second day she was completely recovered. This offering is small but it will help to carry on your good work, and with it please accept my appreciation.—*M. C., Oklahoma.*

Search the Scriptures

I HAVE ENJOYED writing out this lesson on "Faith," and I have received a great amount of good from it. The further I go in the study of Truth the easier and more interesting it becomes, and I am able to look to the real of all things so much more readily. As a result I am not moved by inharmonious conditions; I realize that as I gain understanding and increased faith, only the good will be evident. Therefore patience and love is being expressed more freely, and for this all I am so grateful and happy. My offering is blessed, and thank you for everything.—*A. M. D., Wisconsin.*

My Help Cometh from Jehovah

I AM INCLOSING one dollar to renew my subscription for UNITY magazine. The interesting and inspiring articles issued in the magazine give me courage and an understanding of Truth that helps me to meet my problems and take a new hold on life. I thank you, and God bless you.—*O. H., Illinois.*

I DO ENJOY reading your literature, and thanks a lot for UNITY magazine. I have read UNITY for about

nine years, and it is so helpful. I shall continue to help pass it on to others.—*A. R., Illinois.*

I AM SENDING my check for three dollars to renew my subscription for *Daily Word,* UNITY, and *Weekly Unity.* This literature is most inspiring and helpful. I have never had anything do more for me than Unity has done. It has taught me how to apply Christ's teachings to my daily life, and by so doing I am a much happier person.—*Mrs. D. S. D., Georgia.*

UNITY has helped me to become a normal person instead of remaining neurotic, and I certainly do not want to miss any of the inspiring articles.

I am inclosing a check for ten dollars and would like to continue to receive *Good Business, Progress,* UNITY (especially), and *Weekly Unity.* Please use the rest to further the work of Unity as much as possible.—*Mrs. V. C., California.*

I AM VERY happy to have found UNITY. So many blessings have come to me and I am so grateful for your prayers. How wonderful it is to be able to study God's word and understand it and be able to apply it. UNITY has done more for me than I can ever tell you.—*C. H., California.*

I HAVE been reading UNITY for a year now, and I can't tell you how much I have been blessed by a Truth that I knew existed but that I never needed so badly until I was near a nervous breakdown. Then the help came, and I am able to go on with my work and sleep a whole night through without waking, a thing I have not done in many years. Also

my financial worries have been straightened out. —*M. V. M., Montana.*

Hearken unto Me

I WROTE to you about a month ago telling you that I had not been able to find a house, and asking you to pray with me for a house like the one where we lived, which had been sold.

Through your prayers we have one and are moving in in a few days, or as soon as the people move out. I am very grateful for this answer to prayer, for I know it was through your help that we were able to find a house.—*E. H., Tennessee.*

He Is My Refuge

SINCE MY last letter to you my health is being made manifest outwardly. I am grateful for so many blessings. Wholeness in mind, body, and affairs seems to be becoming a fact instead of a hoped-for picture.

May God bless Unity! To me that means all Unity centers, but I have asked your prayers and sent a share of my love offerings to you because I like to get away from personality and feel the spiritual co-operation between us.

My son's wife prematurely had a tiny little girl baby. They had waited ten years for her, and my son pleaded that I send you a telegram. Though it was midnight I still tried to get Western Union but could not. But I did not need to; all fear left me. I understood that this treasure child belonged to God and only needed one breath at a time, and God

did the breathing. Everyone found peace, and now after four weeks the child has been kept in peace and harmony, a picture of health and beauty.—*A. C. B., California.*

His Truth Is a Shield

As a mother I have used your beautiful blessing for our soldier boys, and my own son, who is still overseas, is alive and well. God has been good to us. —*E. H., California.*

Father, I Thank Thee

This is a thank-you note for the peace, happiness, and prosperity that have been brought into my life and into my family circle through our study of the principles of Truth. After ten years my progress seems unbelievable, and I know that I have only begun to scratch the surface. May God bless your entire organization for their generous helpful work. —*C. D., Illinois.*

Yes, I know Unity is a friend and I certainly don't wish to miss one copy of Unity. I cannot forget how I came to be led to Unity. We moved to a place where the people who moved out had burned a lot of magazines. I raked one little Unity magazine out of the ashes with just the corner burned off. I still have it and prize it very much. I think God directed me to the ashes, or I never would have been raking around in them and found the help I have had from God since studying Unity magazine.—*L. M., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Could sometime you answer in UNITY magazine a question that is often raised by those to whom I give your publications? The question is: How can you teach that God protects those who have faith in Him from all perils and ills and makes their life happy and successful, when Jesus Christ Himself was crucified and His disciples died the death of martyrs?—*From a letter received by Silent Unity.*

We are glad that you felt free to come to us with this question which has troubled those to whom you give our publications. We pray that your own spiritual understanding will help you answer satisfactorily this question and all the others that may be presented you, for we know that there is a Spirit of wisdom in you.

We in Unity believe that every experience that Jesus underwent He underwent to prove the overcoming power of the spiritual man regardless of what might befall the human man. Although Jesus was crucified on the cross, by resurrecting His body He proved to His disciples the power of life over death and of the Spirit over the flesh. We believe that Jesus might easily have made the transition without undergoing crucifixion, but by undergoing that experience He proved for all time that love is mightier

than hate, life mightier than death, and truth mightier than circumstances. From Jesus' teaching we can clearly see that He was trying to show mankind that the Father's will is abundant life.

The disciples and the early Christians who suffered martyrdom and persecution did so in the name of the Christ because they believed that this was one way to prove themselves true Christians. A greater understanding on the part of mankind has shown that martyrdom is not necessary to becoming a true and enlightened follower of Jesus Christ. There has never been a failure of the Christ in man but only a failure on the part of man to lay hold of the complete understanding of the law of life which Jesus brought.

We have our business in our home. The business side of things has worked out beautifully, but my husband has become rather inconsiderate in making it a home also. He gets up any time of the day and sleeps much of the time. I do not think he needs to sleep twelve or fifteen hours a day, which prevents both of us from enjoying home life and social activities.—*From a letter received by Silent Unity.*

It is in a spirit of loving understanding that we pray for guidance for you and your husband and for order in your lives.

Our first reaction to the problem you stated was that your husband's tendency to sleep long hours might arise from some physical need. Since as you mentioned in your letter he has worked strenuously for some time, he may be in need of additional rest

and relaxation. If this be true the matter will adjust itself automatically. As soon as your husband gains the necessary rest, the tendency toward excessive sleep will disappear.

On the other hand the cause of the difficulty may lie in the fact that the business is now being conducted in the home and there are no definite hours for it. To have the proper time for one's home and social life as well as for business activities, an orderly program must be planned and adhered to. In helping another to acquire a sense of order and right perspective the most valuable aid of all is that of prayer. While prayer works unobtrusively and quietly, its power is infinite. Through prayer we speak to the very Spirit of God in another and evoke its benediction. The Spirit of God in your husband is the Spirit of order.

Perhaps you may feel led to discuss the matter with your husband. If this seems wise and right, first prepare yourself by turning within and affirming your oneness with the understanding, love, and wisdom of God. "Come now, and let us reason together." This is the spirit in which it is best to discuss any matter. Approach it with a feeling of lightness and freedom, with understanding, and with the attitude that appeals to the desire in the heart of each person to be fair.

You may find it helpful to show your husband the advantages, the desirability, and the added joy that are realized when attention is given to the development of the home and social life. When a person's interest is aroused and is sufficiently strong, the other phases of his life are quickly arranged in

accordance with it. You who are close to your husband and who understand him know best what will appeal to him and prove enjoyable—whether it is an informal evening with good friends, the pleasure that a new recreation, activity, or study affords, or the joy of improving the home.

These ideas and suggestions have been offered with the purpose of being helpful. However we know that God's Spirit of wisdom, love, and good judgment within you is best able to guide you. We abide with you in prayer and in the realization that divine order and right adjustment are being made manifest.

"""""""""""""""

I am a social worker, and my duties bring me in contact with many unfortunate persons, some badly deformed, dishonest, poor, uncleanly, and degenerate. I pity these people and sometimes a wave of sickness and depression comes over me. How shall I regard these persons, and how can I keep a positive attitude in this work?—*From a letter received by Silent Unity.*

Although our work of ministry lies in a different field than yours, we too are frequently in contact with those who are afflicted. To keep the right perspective and render the best service we have found it necessary to maintain an impersonal attitude. While there is always love in our hearts and understanding of the needs of those to whom we minister, we never allow sympathy to dominate our thought. Sympathy has a negative tendency which can neither strengthen our capacity to serve nor help others. Through steadfast recognition of God, the good, as the only

presence and power, an understanding but impersonal attitude can be achieved. As you look beyond the appearance and recognize the good as all-prevailing, you will be sustained in poise and you will rise above the discouragement that any situation may present.

It will be helpful to keep before you the ideal and example of Jesus, who ministered to all sorts and conditions of people and who was acquainted with the many ills and misfortunes brought to Him by the multitudes. Although Jesus was never without compassion His spiritual vision and insight enabled Him to look beyond the appearance and to minister most effectively to the need at hand. He had mastered and He used the principle "Be not overcome of evil, but overcome evil with good." In the account of His experience in healing the leper we read, "And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean." Undismayed by appearances, Jesus steadfastly beheld the good and dealt with the undesired condition immediately and effectively. Nor did treatment of it have any negative effect upon Jesus.

What you encounter in a work of humanitarian service will not disturb your poise or peace of mind when the vision is kept true to the principle of all-prevailing good. Know always that the Christ presence is with you and that you are centered and poised in the peace, perfect judgment, understanding, and courage of the Christ mind. Then there will be no negative reaction from your contacts with others.

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, American Legion temple
Burbank—Harriett Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S. Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th Ave.
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 4513 Laurel Grove
N Long Beach—May Butterworth, 42 E Market
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Valejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wiltshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel
Jacksonville—Mildred Weidler, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 S ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 200 W Armstrong; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Eva Conover, 414 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughtry, Insurance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 610 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queens
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

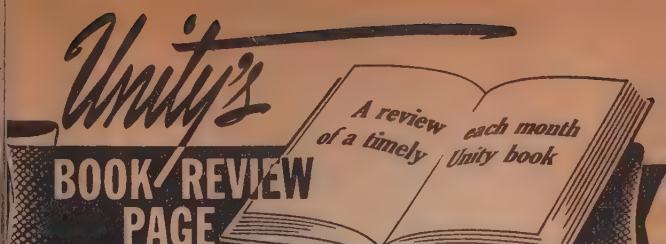
London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations hace evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.



Prosperity's Ten Commandments

By Georgiana Tree West

The Ten Commandments form a true foundation for permanent prosperity as well as for right spiritual and moral conduct, according to Georgiana Tree West.

Mrs. West devotes a chapter of her book to each of the commandments, adapting them to the subject of prosperity. For example the first commandment, "Thou shalt have no other gods before me," is paraphrased from a prosperity viewpoint by Mrs. West as follows: "Thou shalt look to no other source but God for thy supply." Then she explains that since man's life is derived from and dependent upon God man can and must look only to God for supply.

The nine other commandments are adapted by Mrs. West just as carefully as the first one. Letting go, tithing, speaking the word, and giving and receiving are some of the subjects treated by Mrs. West.

Prosperity's Ten Commandments inspires its readers with a zest to be up and doing to put the Truth into action by following the down-to-earth suggestions for claiming order and prosperity in one's affairs.

Prosperity's Ten Commandments is priced at $1 a copy.

Appearing in Other Unity Magazines This Month

Out of Darkness

" 'She will never see or hear. Otherwise she is a perfectly normal child.' So did the great doctor pronounce sentence upon my beautiful baby," related Helen Smith Martin to Mary McLeod, who has written for *Progress* the story of how Mrs. Martin helped her daughter Helen May Martin to become an accomplished pianist. In addition to her talent for music she has other talents and abilities. "Seeking strength and wisdom for the training of my blind-deaf child, I became a student of practical Christianity," says Mrs. Martin. The title of this true-experience story is "Out of Darkness into Light."

Industrial Relations Expert Writes for Good Business

Labor relations is an unusual calling for a woman, but Marg Sammons, the author of the *Good Business* article "What's the Fighting For?" wouldn't be in anything else. A member of an industrial relations firm in Chicago, she has spent what she considers the liveliest part of her life acting as an umpire of the difficulties that she believes labor and management impose upon themselves. In her article she discusses many instances in which harmony between labor and management was brought about by simple common-sense measures.

(During the war Mrs. Sammons was editor of a labor-management newspaper.)

Disguised Imperfection

Although the appearance in many instances may intimate imperfection, Sheldon Shepard in his article in the May 5 issue of *Weekly Unity* explains that we must realize the perfection back of every idea to which we seek to give expression, and know that God within works in every individual for health, happiness, strength. This article is entitled "Disguised Imperfection."

God Is Always with Us

In his *Daily Word* article "You Are Not Alone" James Dillet Freeman writes that while most of us have friends or relatives who are very close and very dear to us, there are times when we feel all alone. However we do not have to meet anything alone, for God is always with us. If we feel that we have no awareness that God is with us, we can develop it, according to Mr. Freeman, who writes: "You can develop it through prayer. If you consciously and persistently seek the presence of God, you will find that presence."

Finders Keepers?

When a boy finds a purse full of coins with no means of identifying the loser he is tempted to keep the money for himself, especially when he would like to buy an extra-special Mother's Day gift for his mother. When Glenn meets this temptation victoriously he not only locates the owners of the purse but discovers new friends and a new home for himself and his mother. Glenn's story is told in *Wee Wisdom* by Olive Rambo Cook and is entitled "The Secret Pocket."

UNITY BOOKS AND BOOKLETS

Beginning Again — Letters of Myrtle Fillmore
God a Present Help — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

For Beginners	Both Riches and Honor	standard only	$1.00
	How I Used Truth	standard only	1.00
	Working with God	standard only	1.00
	God Is the Answer	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish*	1.00
	Master Class Lessons	de luxe only	2.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $.10; *Russian*	.10
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	de luxe $2; standard	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Inspiration	As You Tithe so You Prosper		.50
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Inner Vision		.50
	Mightier than Circumstance	de luxe $2; standard	1.00
	Prosperity	de luxe $2; standard	1.00
	Sunlit Way, The	de luxe $2; standard	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	de luxe $2; standard	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent, The	.10
Daily Resurrection	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00

NEWS from UNITY

Youth of Unity Jubilee Conference June 30 through July 5

The Youth of Unity have named their 1946 international meeting to be held at Unity Farm the Youth of Unity Jubilee Conference. And a real jubilee it is certain to be! Many young men have returned from the armed services and are eager to attend this big get-together; it is one of the things they knew they were fighting for.

The Youth of Unity Jubilee Conference will have meetings for business and organization purposes and classes in the Unity teachings. These classes will be taught by prominent Unity leaders who know the needs and interests of young persons. Round-table discussions in which representatives will have an opportunity to exchange ideas on chapter activities and organization will be a high light of the conference. In addition to this serious activity there will be fun and entertainment such as is possible only when Unity young people have beautiful Unity Farm for a playground.

Yes, the 1946 Youth of Unity Jubilee Conference will be held June 30 through July 5. Youth of Unity chapters and other young persons interested in attending the conference are invited to write for more information. Just address Y. O. U., Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Your consciousness of God is something that you can carry with you everywhere you go. God never forsakes you; it is you who forsake God.—*Dana Gatlin; God Is the Answer.*

Unity Radio Programs

The radio program "The Unity Viewpoint" is presented from eighteen major broadcasting stations in the United States, Australia, and Alaska. These stations are located in the following cities: Presque Isle, Maine, WAGM; Ottumwa, Iowa, KBIZ;

Trenton, New Jersey, WTTM; Chicago, Illinois, WGES; Boston, Massachusetts, WORL; Dayton, Ohio, WHIO; Detroit, Michigan, WJLB; Kansas City, Missouri, WHB; Minneapolis, Minnesota, WDGY; New York City, New York, WMCA; San Francisco, California, KYA; Bangor, Maine, WABI; Superior, Wisconsin, WDSM; Tacoma, Washington, KVI; Topeka, Kansas, WIBW; West Palm Beach, Florida, WJNO; Juneau, Alaska, KINY; Newcastle, N. S. W., Australia.

In addition individual Unity centers sponsor broadcasts in each of the following cities: Hollywood, California, KMTR; Cedar Rapids, Iowa, WMT; Decatur, Illinois, WSOY; Hartford, Connecticut, WTHT; Paducah, Kentucky, WPAD; St. Petersburg, Florida, WTSP; Spokane, Washington, KFIO.

Consult your local newspaper for the time the Unity program is presented in your vicinity, or write to Unity for the free radio schedule.

Forgive Yourself

In her article "Forgive Yourself," which will appear in the June issue of *Unity*, Kathleen W. Welch writes that before a person can be understanding and forgiving of others he must be willing to forgive himself. "Forgive yourself!" writes Mrs. Welch. "Forgive yourself for for-

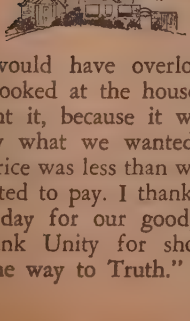
getting for one moment who you really are! . . . For that is what you are doing when you entertain thoughts of self-criticism and belittlement."

If I want God to speak through my mouth, I must first let Him think through my intelligence.—*Gardner Hunting.*

Enjoys New Home

A student of the Unity Correspondence Course writes the following letter:

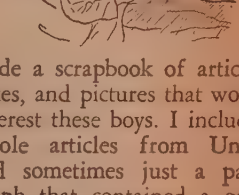
"I am really enjoying the Correspondence Course. I have received so much good through my study of the Unity teaching that I wish to tell you of my experience in buying the home that we are now enjoying so much. It seemed to me that we had looked at everything in our city that was priced near the amount we wanted to pay. I held to the thought that surely God had a house for us. Then I quit worrying about our situation and kept thanking God for our home, all the time blessing the home in which we were already living. Not a week after that I picked up the paper and found a tiny advertisement that most people would have overlooked. We looked at the house and bought it, because it was so nearly what we wanted and the price was less than we had expected to pay. I thank God each day for our good, and I thank Unity for showing me the way to Truth."



Scrapbooks for Hospitals

Here is an excellent idea for making use of old copies of Unity periodicals:

"At Christmas time my church filled boxes with useful and attractive gifts for convalescent servicemen. I made a scrapbook of articles, jokes, and pictures that would interest these boys. I included whole articles from Unity, and sometimes just a paragraph that contained a good thought. I felt that a Unity idea might be just the beam of light some boy needed. Thus he might turn to a new way of thinking and living, for Unity surely spreads the gospel of right living."



If you wish to demonstrate health, consider God as health. You will find such a theme easily elaborated upon and productive of helpful results. If God is health, then health is also the law of our individual life, for in spirit and in truth God is all and in all. ***—Ernest C. Wilson; The Sunlit Way.***

Unity's Prosperity Program

Unity's Prosperity Program is the Truth demonstration program for 1946. During the months of May and June Unity students will seek the manifestation of more of God's wisdom and power in their life as limitless success and prosperity. We limit ourselves when we fill our mind with fears and false beliefs. When we lose the vision of our divine heritage of abundant good, we muddle along, increasingly harassed by debts, failures, and disappointments. But throughout the Bible we find exhortations to seek a higher way, the true way of looking to God, "he that giveth thee the power to get wealth." The God who created us has already provided for our every need and awaits only our trust in Him, and our acceptance of His bountiful blessings to deliver them into our life. "It is your Father's good pleasure to give you the kingdom," said Jesus.

Believing that Unity students desire to establish themselves in the fundamentals of prosperity, Unity has selected as a textbook for this program *Prosperity's Ten Commandments,* by Georgiana Tree West. This book is just off the press in time for this program. The chapters originally appeared in *Unity* magazine and were recommended by many readers for publication in book form.

A free instructive booklet, *Unity's Prosperity Program,* has been prepared to help each student adapt the prosperity program to his own needs. (See announcement and additional explanation of this program inside the back cover of this magazine.)

Both the beginner and the advanced student of Truth can gain a greater realization of God as the one source of permanent prosperity by participating in the Unity Prosperity Program, for it is planned to inspire anyone who is seeking to establish himself in a consciousness of abundance.

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

Each must conduct for himself the search for the closed door that is keeping his good from him, keeping his prayers from being answered. When the search is finished, no matter what is written over the door, each will find that the real cause is a lack of God in the heart and mind.—*Frances W. Foulks; Effectual Prayer.*

Will you help Unity enlarge its ever-growing Ministry?

IS THERE SOMEONE you would like to help by giving him an opportunity to know about the Unity teaching? So many persons are asking for suggestions about Unity literature to give to friends who need the ministry of Truth that Unity will publish in WEEKLY UNITY a series of articles especially selected to fill this need. These articles are direct, dynamic, assuring. They invite immediate reading and hearty agreement of mind and heart with the teachings of Truth they present. The titles are as follows:

"What Foundations?" by Zelia M. Walters
"Start Where You Are," by Esther Freshman
"Let God Do It," by Vieva Jolley
"According to Your Faith," by Dr. F. R. DeHoney
"Little Graces of Spiritual Living," by Ann Barrington
"A Modern Miracle," by Clara Beranger

The first article of this series appears in the June 2 issue of WEEKLY UNITY. The others will follow in succeeding issues.

How You Can Help Your Friends

Your friends—whose names have no doubt come to your mind as you have been reading this announcement—can be benefited by reading these articles, which are designed to bring them the knowledge of the Truth way of thinking and living. By ordering gift subscriptions for WEEKLY UNITY for your friends now, you can make certain that they will receive all these special articles. Let WEEKLY UNITY be your friendly messenger of courage and good will to those you desire to help.

The subscription rate for Weekly Unity is $1 a year.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Release Your Problems to God

Whether you are seeking prosperity, a new home, a new job, health, or adjustments of personal affairs, do this one thing. Release your problem trustingly to God and leave the solution to Him. His answer will certainly come, and His ideas will guide you in making right decisions.

The Prosperity Bank plan offers you a daily drill in prayer and right thinking that is invaluable in helping you intrust your problems to God. It helps you keep your thought clear and ready for God's answer to your problems. During the seven weeks' Bank drill Silent Unity will be praying for your success in demonstrating your good.

The Bank plan also offers you an opportunity to bless others and to help them solve their problems by giving them the Truth message through a gift subscription for UNITY magazine. Let this plan help you find your good and share good with others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. 57-5-n

Announcing

FOR THE MONTHS OF MAY AND JUNE

The Unity Prosperity Program

For you, even in these days of changing modes of living and employment, there is a permanent prosperity, a limitless source of wealth that you can call upon.

To help you establish yourself in a consciousness of permanent prosperity Unity presents for its annual Truth demonstration program during May and June the study of

THE NEW UNITY BOOK

Prosperity's Ten Commandments

by Georgiana Tree West

Mrs. West has written PROSPERITY'S TEN COMMANDMENTS to guide her fellow men in the definite, logical pplication of the laws of Truth in order to demonstrate permanent prosperity. The contents of this book appeared serially n Unity magazine, and thousands of readers found just the omradely practical help they needed; they demonstrated the ood they desired. Unity therefore offers you with confidence nd pride this splendid aid to the realization of permanent rosperity.

You Are Invited to Participate in Unity's Prosperity Program

As a child of God you have a right to enjoy His gifts, your eritage, permanently! Why not add to the strength of your resent awareness of this truth the increased spiritual power hat can come to you as you join other Unity students in the tudy of PROSPERITY'S TEN COMMANDMENTS dur- ng the months of May and June. A booklet, Unity's Prosperity rogram, accompanies each copy of this book. Why not have our copy on hand in time to join others in an adventure in ermanent prosperity. PROSPERITY'S TEN COMMANDMENTS is a standard Unity book in a beautiful gilt-stamped, lack fabrikoid edition. The price (booklet included free) is $1.

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY 6, MO.

O Little Young Mother

O little young mother
With your babe in your arms,
Do you fear you are losing
Your sweet, girlish charms?
Do you wish you were lovely
And carefree again
As you think you were,
Ere his life began?

Why, little young mother,
Once Mary was fair
And lovely as you are,
With courage to dare.
Her mission was holy;
Surely yours is akin,
Her babe was the Christ Child,
Yours a brother to Him.

—Cora Nash Hillman